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Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

JULY 20 to AUGUST 19

Healing: That which some call nature and others call God is quickened and made doubly active by my recognition of it, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The Spirit of prosperity responds swiftly when I think and speak of its power in all my finances.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 107 JULY, 1947 NUMBER 1

Demonstrating Christ Thought by Thought

CHARLES FILLMORE

MANIFEST MAN, personal man, began evolving the ideal man, that is, "putting on Christ," ages and aeons ago. We are now nearly midway in this evolution. The age of this evolution might be determined if we could count the trillions of cells in our body where are inscribed the experiences we had in the ages we have lived. However we know by inspiration and analogy that our conscious creation began with this earth. If science says the earth has been two billion years in evolving, that is our age. When the morning stars were forming we were here.

He who reads the "signs of the times" discerns spiritually that we are now in the midst of a race transition in which we are taking a very pronounced upward swing in the development of the ideal man

implanted in us in the beginning. A new concept of God, man, and the universe is upon us. We must realize all this and go upward with the mighty urge for higher things. Will God take us up to an imaginary heaven in a chariot of fire, or do we use our mind to lift ourselves heavenward? "God helps them that help themselves" holds good in the heavens as in the earth. We begin right where we are to bring forth the kingdom of God within us. Every problem of our life can be successfully solved if we begin right where we are to use the various planes of our mind. It is not we alone; it is when we realize that we can connect ourselves with the Father-Mind and prove what Jesus said—"I speak not from myself: but the Father abiding in me doeth his works" —that our potential almightiness begins to appear.

If you are given to worry and anxiety, think about the fearless confidence and trust of the Spirit. This will at once relieve your mind of the thoughts that have stirred you, and the power of the Spirit will begin its work of straightening out your affairs. If you are overwhelmed with material work and the call of the outer world, stop and concentrate in the I AM and say: "I am Spirit. I do not believe in matter or material conditions. I have power, because I know that all power is in Divine Mind. Divine Mind now sets my thoughts and all my affairs in divine order, and I rest in the confidence and peace of the kingdom within."

You can have a well body, but you must begin to build it with your word. Instead of laying up weak and sick words in your body, begin now to speak words of strength and health—and keep it up. Do

not look at what has been. Lot's wife tried that, and she never got beyond the past. Clear out of your mind all this rubbish about disease, and you will find that none has any lodgment in your body. The thought makes the body and determines the condition it lives in. Thoughts of health are living, eternal things, and they work with the irresistible power of Almightiness to tone up the organism to their own high state of harmony and capability.

There is but one way to establish harmony in the home, and that is to establish it first in the individual. It is the law of Spirit that we must be that which we would draw to us. If we would draw to us love, we must be love, be loving and kind; if we would have peace and harmony in our environment, we must establish it within ourselves. We must faithfully and persistently deny the appearance of that which seems to be inharmonious and silently and faithfully affirm the omnipresent peace, love, and harmony that we want to see manifested. That which we hold in consciousness will be made manifest for us, therefore we should not hold the thought of anything that we do not want to appear.

There is a relation between thinking and eating, and as you grow spiritually the character of your food and all that pertains to eating may have to be changed in conformity to the new order of things. If you will leave meat and all animal products out of your food you will see a change for the better. But above all, hold your thought mastery and do not be controlled by appetite. Do not fear to eat. Eat with thanksgiving and bless your food.

If you are looking to mental science alone for

help you are certain to be disappointed; "for neither is there any other name under heaven, that is given among men, wherein we must be saved" than the name of Jesus Christ. Jesus' teaching is something deeper and farther reaching than mere mental science. It is not something that works things out for us in the personal but is a power that transforms the whole man.

Here is what Judge Troward said on this subject: "I have studied the subject [mental science] now for several years, and have a general acquaintance with the leading features of most of the systems which unfortunately occupy attention in many circles at the present time, and I have no hesitation in saying that to the best of my judgment all sorts and descriptions of so-called occult study are in direct opposition to the real life-giving Truth.

"We hear a great deal in these days about 'initiation,' but believe me, the more you try to become a so-called 'initiate,' the further you will put yourself from living life. I speak after many years of careful study and consideration when I say that the Bible and its revelation of Christ is the one thing really worth studying, and it is a subject large enough in all conscience, embracing as it does our outward life of everyday concerns, and also the inner springs of our life and all that we can in general terms conceive of life."

Just in proportion as one yields willingly and obediently to the transforming process does he demonstrate the Truth. All that pertains to self must be put away as fast as it is revealed, and that which is of the universal, the Christ, must take its place.

Be still and witness the salvation of the Lord. You doubtless fully know that this stillness in the place of the Most High is not mental torpor, but a quiet tranquillity that holds itself in an equipose of spiritual security. You have done your part when your true word has gone forth. Now rest at the center and say: "It is well; Thy work is sure; I am satisfied." Do not argue with anyone, nor discuss the matters that you have submitted to the Spirit; simply say, "All is well; it is finished."

Every man who accomplishes things sees first in his mind what he wishes to do. He puts away all doubt. It makes no difference how small or how large the thing you want to do may be; if you have an unlimited confidence in your ability to do it, you will do it. Nothing can in any way impede or defeat you. Faith is the highest expression of belief or confidence. It is that something in man which says: "I believe in the possibilities of things that I cannot see." I believe in the possibility of Divine Mind doing in this age, right now, everything that was ever done in any age. When we believe this and hold to it, putting aside all doubt and whatever suggests failure, the thoughts of faith begin to accumulate substance, and fulfillment follows.

In order to realize Truth and to demonstrate it, you must live it. If anyone appears careless, simply deny it and affirm order and harmony. Allow nothing in the external to disturb your poise and dominion. That is the way of love. When you refuse to see negative things they will disappear, and you will be surprised to see how you will change. Your mind, body, and affairs are the expression of your thoughts,

so if you are not happy, change your mental habits. This may not seem practical to you at first, but if you will faithfully practice the Golden Rule and send only thoughts of love to everyone, you will witness the practical realization. You can cultivate the habit of seeing the good, the true, the bright side of every subject, and when with your friends you can bring these out in conversation, thus keeping yourself positive and poised, and at the same time sowing the seed of Truth in the minds of others.

The "leading of the Spirit" is not something mysterious. When you open your mind to the wisdom of God in the silence, you should claim in faith that you have received, and trust that the Spirit does guide you. "Christ Jesus . . . was made unto us wisdom"; and the more you affirm that Christ is your wisdom the more you will realize the order and harmony that result from the directing power of divine wisdom. But do not be surprised and disappointed if everything does not work out according to your old ideas. The all-seeing Mind should not be judged by the dim and short vision of the mortal. What may at first seem to you failure may prove to be a clearing away of rubbish that will open the way in mind to a larger life.

Jesus showed by His life and teachings that it is the will of God for men to be well. A clear understanding of this is necessary if one wants to demonstrate health. Where there is a belief that God wills sickness and suffering, His love and power are shut out of consciousness. Spiritual healing depends upon faith, and there cannot be faith while the mind is holding thoughts directly opposed to the possibility

of healing. It is therefore very necessary to dwell much on the love and power of God so that a steady, unwavering faith may be established.

The subconscious realm of mind is the realm that contains all past thoughts. First, we think consciously and this thought becomes subconscious, carrying on its work of building up or tearing down, according to its character. The subconscious cannot take the initiative, but depends on the conscious mind for direction. When one is quickened of the Spirit, one's true thoughts are set to work and the subconscious states of error are broken up and dissolved. In one's daily silence and communion with God thoughts from the subconscious come into the conscious realm of mind to be forgiven and redeemed. Flesh heredity is denied and inheritance from God affirmed, which enables man consciously to draw divine ideas from the one Mind. These ideas are established in consciousness and the whole mentality is at one with Christ, the divine-man idea.

All wisdom is implanted in us by divine intelligence, which is another name for God. In the degree that we awaken to the consciousness of our inherent wisdom, in that degree we are responsible to the Father and are required to render unto Him the fruitage of our wisdom. Each one of us unfolds according to understanding and realization. Whether our understanding is small or large, we must measure up or demonstrate that which has been given us. "To whomsoever much is given, of him shall much be required."

The phrase "body of Christ" has a threefold significance. First, as regards its application to the

body of Jesus, in Matthew 26:26, 27, Jesus called the bread He had blessed His body and the wine His blood. Out of this came the symbolic rite of the Lord's Supper. All symbols are useful to the extent that they point man to the realities for which they stand. When this reality is discerned the symbols are understood. Jesus dwelt continually in the consciousness of being the very substance and life of God. "He that hath seen me hath seen the Father." Through the conscious realization of His oneness with God His body has become a "body of life," spiritual substance; His blood the life of God. This is the body and blood He gave as a "ransom for many"; the understanding that the Christ body comes not by the grave but through our daily realization of the omnipresence of substance and life and our union with it.

Secondly, "body of Christ" refers to man's spiritual body. "Until Christ be formed in you." When we appropriate words of Truth, "eat them," so to speak, we partake of the substance and life of Spirit and build the Christ body. This is partaking of the body and blood of Jesus Christ, the true sacrament that vitalizes the body by renewing the mind. Every student of Truth builds the Christ body as he constantly abides in the Christ mind through daily meditation upon words of Truth.

Thirdly, the phrase "body of Christ" applies to the group of people who find perfect unity in Spirit, free from all the limitations and authority of creed. Such a group is free from bondage to the letter and subject only to the Spirit of truth. Jesus Christ is the head of this body, and its members are joined

through a recognition of universal Spirit. This "body of Christ" is sometimes referred to as the "church of Christ." This latter term is commonly misunderstood in that many sects call themselves the "church of Christ," each believing they are the chosen of God. God is not partial and does not choose. Man exercises that privilege, and if he chooses to conform to the "law of the Spirit of life in Christ Jesus," he becomes a member of the church of Christ and is recognized by the Father. There is unity only in Spirit, and "God is Spirit." All personal opinions upon which creeds are based disappear before the spiritual understanding that the only real unity is the body of Christ, His church. All who measure up to the Christ standard, forsaking everything pertaining to the personal, limited self, bringing forth the unlimited fruits of the Spirit, are members of this body, the "body of Christ." Through this body is to come "the restoration of all things, whereof God spoke by the mouth of his holy prophets that have been from of old."

To Thee, from whom we all derive
Our life, our gifts, our power to give,
O may we ever with Thee live,
Giver of all!

—CHRISTOPHER WORDSWORTH

Love Is the Accepted Pitch

LEON KNAPP

WHENEVER I enter a hall or a theater where an orchestra is tuning up, I am keenly aware of the tremendous importance of pitch. The musical world now accepts philharmonic pitch, and nothing but that will do. To make one harmonious whole, all the instruments of an orchestra must be tuned to the accepted pitch.

The musician's talents as to reading, execution, and interpretation avail him nothing unless his instrument is in tune with all the other instruments. He may strike the correct note and still be out of tune!

How often we pride ourselves on speaking just the right words, but fail to tune our voice to the accepted pitch of love. When the human voice is tuned to the pitch of love, it is in complete harmony with the Spirit in all mankind. We are taught that what we say is of the utmost importance, but of equal importance is how we say it. Just the simple salutation of good morning can carry enough joy to brighten someone's day. Likewise the words spoken off-pitch can depress him, and without our being aware of such result. It is interesting to note that the virtues of character, humility, tolerance, patience, and the like, are but variations of love. There is no doubt that love is the accepted pitch of the human voice. This lesson I had to learn the hard way, in the school of hard knocks.

I had been secretary to a professional musicians'

organization for eight years. I had been elected unanimously to the office each year with a vote of thanks for the efficient handling of funds, and the large membership was said to be the result of my competent handling of legal matters and general correspondence. I believed that this confidence would keep me in office as long as I cared to stay there. I told myself why not; had I not given the members the most efficient administration they had ever had, had I not increased the treasury and the membership to an unprecedented figure? My books were audited and found to be in perfect condition, and again I was voted a special thanks. Members were effusive in their praise and told me that I was the best secretary they had ever had, and I believed it too; but the day Eddie F—— came to my office to enter a claim for two week's pay in lieu of proper notice of discharge, was a day I shall not soon forget.

I had known Eddie only casually, but I was interested in helping him get a square deal. Eddie said, "I was fired without notice and want to exercise my rights and demand two week's salary." I asked Eddie whom the claim was against, and I winced when he said Dick S——, who was a pupil of mine. I explained to Eddie I would summon both him and Dick to appear before our board of directors. I was determined that Dick should get no favors from me and that Eddie should get a square deal. It was this spiritual smugness that was to get me into trouble.

When the board of directors, of which I was one of six members, began to side with Dick who stated he had fired Eddie because of unbecoming behavior

on the bandstand, I bristled and pointed out with smugness of spirit, the rights of Eddie to two weeks' notice. I was determined to show all concerned I could not be sold out. I was not content to let things take their natural course, I wanted to show the board members too that I was not covering for Eddie, so in an incriminating tone I fired at Eddie: "Even though I believe you have a right to two weeks' salary, I think your conduct is unbecoming a member of the federation." They finally agreed with me in favor of Eddie, but Eddie left the meeting more the vanquished than the victor. As I left my office I had a faint feeling that all was not well. Dick cooled to me as time went by and when Eddie came to my office to collect two weeks' salary, I received no thanks, and was fully aware that my incriminating tone had found its mark. I had dealt a blow to his self-respect, and for my so-called good deed I now possessed an enemy.

Election time soon came around, and as I entered the building I saw Eddie passing out leaflets calling for my removal from office. Outside there was a blizzard, and a bare quorum came out to vote. I was defeated by one vote. My smug little world collapsed. I was alone with my superiority consciousness, which was little comfort to me now. Self-pity took complete control and for weeks I was terribly bitter. I reasoned that after eight long years of faithful service I had been kicked out without a word of regret from anyone. I told myself that if this was justice I wanted no more of organization work of any kind. I reasoned that brotherly love was an empty phrase.

However all through my rationalizing a still small voice was saying: "Your deeds were all right. It's your tone of voice; it's too sharp, too final. You are assuming too much responsibility that is not yours. Tune your voice to tolerance, patience, humility. Efficiency is all very well, but like all other talents, it is empty without love and will avail you nothing." The little voice continued: "Your voice has a holier than thou overtone; tune your voice to love. Tune up! You are out of tune." I rebelled at the thought that more of my close friends had not come out to vote; I burned at the reward I was receiving for eight long years of faithful service.

For days my mind was in utter confusion. I had believed so implicitly in discipline. I had been taught discipline as the first virtue by my dad; when he gave an order it was obeyed the first time. After many days of wavering between self-pity and listening to the still small voice, I settled down to forget the whole mess. However forgetting was not an easy task. I began to weigh things. I asked myself, "How could this happen to me when I had given my very best without stint for eight years?" What really was wrong? I wanted to know. I had always been analytical.

Then one day while browsing in a bookstore, I by chance picked up the book *Usable Truth,** by Richard Lynch. Turning the pages at random, I read: "Whatever we possess today is our just desert; we have sown it and the harvest belongs to us." I pondered over these words. I began to reason that

* *Usable Truth* is now published by Unity School under the title *Know Thyself.*

if I was filled with discord I must be out of tune with God's children. I began to see that it was the tone of my voice, that tone of finality, impatience, and intolerance that caused people to freeze in my presence. The pages in my book of life were turning over fast now. I remembered a friend had once told me, "When you speak, there doesn't seem to be anything further to say." I was aware that my tone was not of the accepted pitch. I could not see that I had reaped the harvest of my superiority consciousness. I knew too that if I had had love in my voice I should never have left my office except to take over some greater duty, because when God closes a door He always opens another. I had closed a door upon myself and there was no escape. I was imprisoned in my own consciousness, the prison of personality.

I decided to take an inventory of myself and use whatever God had given me. I found that I had always possessed the quality of direct action. I was always able to use such tools as I possessed to overcome any difficulty. I decided to tune up the most wonderful instrument in all the world, God's great gift to mankind, the human voice. It seemed simple. I recalled that whenever I had been humble enough to accept blame for any bit of error in my daily contacts the results were always the same. Others would be inclined to find excuses for me or take the blame themselves. I figured a law was working here, and I decided to use it. I kept the word humility under my desk glass. From the moment I made this decision I felt free. I had a constructive plan and was interested in watching it work.

It did not take long to see that tuning up was nothing more than accepting the pitch of love as the standard of my life and that God's symphony is produced at that pitch. I knew I was to use my talents under the direction of Spirit and my first duty was to tune my instrument to the accepted pitch of divine love. My own business of merchandising musical instruments soon became harmonized and began to take on a new prosperity even under the most adverse conditions of the early days of the war.

After four years I began hearing things about the federation. My successor was put out of office, a second passed away in office, and a third walked out to seek his fortune elsewhere. Then one day an old friend of mine came into my office and said, "We old-timers know how you must feel about things in the federation, but we are in dire need of your services. Affairs are in a bad way; won't you serve? If you will serve, we will draft you for the office." That was the magic word if I cared to serve. I was overjoyed to put my humility to a test. I consented. Here was God's plan for me to play a solo part in loving service. New vistas of thought opened to me as I thrilled to the idea of redeeming myself with humble service.

After one month in office I received over fifty of the most gracious letters from members I have ever received. I wondered how I could have forgotten all these wonderful friends. The membership grew by leaps and bounds. In my correspondence I introduced friendly salutations in place of the cold and static "Dear sir and brother." No matter how trivial the correspondence, I introduced a

personal note and good wishes. The results were beyond all expectations. Each mail brought letters of praise and commendation from members expressing pride in their organization. Each day my heart swells with gratitude for the great opportunity God has given me to serve my fellow men. I am keenly aware that my gratitude invokes the law of increase.

When a member with a problem enters my office I see nothing but a great opportunity to serve God. It is my cue to play God's melody of love. I have tuned up. I am delighted in the thought that my instrument is in tune with love, the accepted pitch. My office is a beehive every day. Many members have become interested in Unity and are expressing their appreciation for the help they receive in our chats. God has truly shown me the way of loving service through humility, which means to me the seeking first of the kingdom.

Glimpsing the Infinite

Grace Madelon Frame

This life would be barren indeed
did we not glimpse the Infinite
now and then.
It keeps the soul restive
and alert with worthy dissatisfaction
with ignoble things.
It gives incentive
to higher and greater achievement.
It opens the eyes to beauty,
the ears to silent harmonies,
and gives the spirit wings.

Stewardship

GEORGIANA TREE WEST

IN ONE OF his letters to the Christians in Asia Minor Peter speaks of that "manifold grace of God" to which every man owes his existence. "As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God."

God's grace is His free gift of Himself to man. In making man in His own image and likeness He imbued him with His own spirit. He brought him forth out of His own living, loving, wise, all-power mind. He made him a living soul and keeps him eternally united with His creator through the spirit He has given him. When man grasps the truth of his spiritual origin he begins to understand the purpose of his existence, which is to make manifest the invisible glory at the center of his being. He begins to realize that God created him because He needs man in His plan of creation.

We all know that man needs God, but it is also true that God needs man. Emerson voiced this truth when he said, "We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity." God made us for His own purpose, fashioned the instrument that we call our body, and guides its actions through the soul. The soul receptive to God's guidance uses the body as God's instrument of service, knowing as Emerson said, "God has need of such a one as I."

God's need of us is well expressed in a humorous little story that tells of Uncle Ben Jones who bought himself a badly run-down farm. He worked for several years and finally had a means of support for himself and his family. One Sunday the parson called on Uncle Ben and was much impressed by his fine vegetable garden. He said, "Looks like you and the Lord are surely in partnership on these vegetables." Uncle Ben pointed to his wheat field and the preacher said, "Looks more than ever like you and the Lord are partners." Wherever Uncle Ben pointed out that he had transformed barren land into fertile acres the preacher kept repeating "Praise the Lord!" Finally as the preacher was leaving the farmer spoke up and said, "Reverend, I agrees with all you say about me and the Lord being in partnership. But, Reverend, I just wish you could have seen this place when the Lord was running it by Himself!"

Yes, God needs us, and we need one another. Because of His Spirit in us we are all parts of a great heavenly family and cannot live to ourselves alone. It is His indivisible Spirit in us that recognizes itself in others and constantly urges us toward co-operation with one another for our mutual good. We are truly stewards of "the manifold grace of God," as Peter said, and it is our business in life to minister the same wisely.

In His parables Jesus often spoke of stewardship. He spoke of stewards who were just and of stewards who were unjust; of stewards who administered wisely and of stewards who administered unwisely the wealth and authority intrusted to them. In these

parables God is always the master of the house of life and we are the stewards.

We are the stewards of God's precious gift of life itself. We are literally living God's life for Him here on earth. How would He have us live it? Surely He would have us healthy and strong and temperate in all ways and filled with joyous zeal in right action. He would have us remember that our body is truly His temple, as Paul told us, and is to be kept undefiled by impure thoughts and immoral actions. A temple is a place of worship. Where else can we worship God save within ourselves? Whether we are in a great cathedral or at home or in a place of business, the only place of worship is within ourselves. Within a cathedral we can be thinking of worldly things, and even though our lips are singing hymns and murmuring prayers we are not worshiping; our temple is cluttered up with "moneychangers." On the other hand, in the direst of circumstances we can feel the assurance "Fear not; for I am with thee"; we can waft the incense of praise and thankfulness, and lo, we are worshiping in our temple! We are better custodians of God's precious gift of life when we remember that it is pure and holy of nature and that it makes of our body a living temple.

We not only hold a stewardship of God's life but also of His love. It is through us that God radiates His love to all mankind. To be faithful stewards in administering this gift we must make it the law of our life and so let it govern all our relations with one another. Jesus' whole life was a beautiful example of using God's gift of love in

the service of His fellow men. He showed us that we must learn to release more love into our daily life by endeavoring to do unto others as we would that they do unto us. He showed us that forgiveness is one of the essentials of love, that when compassion replaces condemnation we become wise stewards of this most precious gift.

God's wisdom and power are also ours to use. When we make our thoughts and feelings willing servants of His supreme intelligence we are guided in ways of right thought and action. We learn to speak God's word of good and so create our good and help others to create their good. We learn to use the unlimited power with which He has endowed us to lift intelligently and not to oppress.

Our stewardship takes still another form, the dispensing of God's bounty wisely and well. Since God is the source of all supply all that we have must come from God. It may come through many different channels and take many different forms, but in the last analysis it is always God's limitless bounty delivered into our life in such a way as to provide for our earthly needs. Our first thought should always be to share God's bounty with Him and with our fellow men. When we see clearly that God's is the ownership and ours is the stewardship we have no hesitation in giving at least a tithe of our worldly wealth to the support of God's work; of those spiritual causes which help men to follow the way of Truth and life revealed by Jesus Christ. We see with equal clarity that a goodly portion of God's bounty should be used in helping those who have not yet learned to look to Him for their "daily bread."

It is through prayerful meditation on God and His goodness and on our relationship to Him that we come to realize the stupendous truth that God needs us as His instruments here on earth in order to bring order out of the chaos and confusion produced by man's own blindness, ignorance, and willfullness. We are His instruments of action for bringing forth a better world.

The first thing required of us is a prayerful heart so that we may know God's will for man and have the faith to stand firmly upon it as we use with strength and courage the authority He has given us. However prayer is but the prelude to action; prayer must be carried to completion in action. Too many of us pray in a wishful-thinking frame of mind and then do nothing more about it. Just as faith without works is dead, so prayer without the follow-through of action is dead also; it is unfinished business. It is not God's way because there is no unfinished business in God's way of doing things.

We may not always know just what is required of us when we pray in any given situation, but if we follow through with faith in the desired good our part in the realm of action will be revealed to us in due season. We know how prayerful Jesus was, and we know that He always had the strength and courage to act upon what He believed to be right. The way He handled the money-changers in the Temple is an excellent illustration of action as the follow-through of a prayerful attitude of mind. Jesus was keenly aware of the presence of God everywhere, and knew He was not confined to any place of worship. Nevertheless when a place was set

apart for the worship of God He knew that only those things which were becoming to God's presence were permissible in that place. Through prayer Jesus gathered strength and courage to commit a daring act. He entered the greatest place of worship of His times and, one man alone against a mighty priesthood and a civil law that backed it up, He drove the money-changers out of the Temple! He was a prayerful man and in the realm of action He acted fearlessly on what He knew to be right. Like Jesus, we develop our ideals through prayer, and when it comes to the question of defending them we must be ready to do it courageously even as He did. It is in this way that we prove ourselves faithful stewards of that authority with which He has vested us.

Paul says that those who are true followers of Jesus Christ are stewards of the mysteries of God. "Moreover it is required in stewards, that a man be found faithful." If we would be faithful in sharing with others our understanding of the mysteries of God we must first be faithful in seeking God's presence in prayer so that we may see more clearly what He would have us do in the way of thought and word and action in using His glorious gifts.

In everyone of us there is a spiritual workshop, so to speak, in which the spirit God has given us is ever ready to help us to equip ourselves with the right tools of thought so that we may think, speak, and act in accordance with His good will. We should enter this spiritual workshop daily. Jesus calls it entering into the closet and shutting the door and asking of the Father "which is in secret." He as-

sures us that the Father who sees in secret will reward us openly. It is strange that some of us find it so difficult to take the time to enter our spiritual workshop even for a few minutes out of the busy day. If we knew that every time we spent a half hour in prayerful meditation and silence we should receive a beautiful pearl we would have 365 pearls at the end of a year! Yet we refuse to spend the time needed for acquiring the "pearl of great price," spiritual understanding. When we do take time out for a quiet period of meditation on God and His goodness we banish gloom and fear and doubt and make hope and strength and courage our dear companions on the path of service.

A beautiful story of service comes out of Africa. A missionary, dearly loved by the tribesmen in a certain region, had his headquarters in a small native village. He became dangerously ill, and runners were sent to the nearest white settlement for medical aid. While the doctor was examining the patient the headman of the village waited patiently outside for the verdict. The doctor held out but little hope; he tried to explain about blood transfusions; he said that a transfusion was the only hope. The native chief listened intently and then left without a word. The doctor, feeling much discouraged, went back into the simple hut where the missionary lay. He felt that there was little hope for getting the needed plasma from these superstitious, ignorant, and fearful natives. In a very short time he heard the sound of low voices outside the hut. Stepping to the door he saw the chief with all the villagers standing behind him. Every man, woman and child, down to the

youngest baby in arms was there. Speaking for them all the chief said simply, "Doctor, we are all here."

Yes, they were all there. Love had conquered fear, and they were all there, ready at the call to service to give their own lifeblood if necessary.

The whole race is in need of a transfusion of the spiritual life force. It can only be given through the minds of those who recognize within themselves "the manifold grace of God." Many of us all over the world today have at last become aware of the spiritual authority God has vested in man. We stand ready to use "all power . . . in heaven and in earth" as the Great Physician would have us use it in healing the ills of the world. With true humility but quiet confidence we stand together saying, "Father, we are all here!"

TRUTH

Elizabeth Barr Haas

I am your lover, Truth, and I doubt not
That you search out my every thought
And sift it through for some small glint
Of shining realness, some bright hint
That proves your image lies asleep
Within my heart. Though hidden deep,
Please God that some fair morning's break
May bring your likeness full awake,
All falseness gone, your image plain.
Truth, I have not loved you then in vain
If, looking on my heart, you view
Your own face gazing back at you.

Speak, Lord!

BYRNE FULTON

WOULD I OFFEND if I referred to the earnest student of Truth as an "ambitious" person? His is the greatest ambition of all, for the goal of his ambition is the kingdom of heaven. We think of ambitious people as materialists, but all are seeking their own individual interpretation of the kingdom, the "gross materialists" no less—and often more determinedly!—than you and I.

As Truth students we are ambitious to do the will of God, but there are times of confusion when we do not know what the will of God is and we listen but do not hear, and we wait but seem to wait in vain.

Centuries after the young Samuel mistook the Lord's voice for the voice of Eli, Jesus Christ said confidently, "My sheep hear my voice . . . and follow me." That we, like Samuel, do not always know His voice does not mean that we are not of His flock. Perhaps in this pastoral comparison we may term ourselves His lambs. The young lamb has to learn the sound of the shepherd's voice even as the sheep now full-grown once had to do. Jesus, speaking of His sheep, speaks of those who give heed to but one voice, disregarding the many voices that may be calling. The lambs, meaning no disobedience, go on gamboling, or delighting perhaps in disobedience, pretend to themselves that they have not heard.

They have not yet learned that the shepherd is there to keep them from harm. Eventually they will come to trust him and learn to obey his voice.

Our truly ambitious Truth students are coming into full growth, they are listening for His voice, even learning to seek Him and ask Him to speak. Many times the Lord has spoken, and we have not heard; at last we hear, but like Samuel, we cannot be sure who has called us. It may be only another voice, one of many voices by which the world tries to attract our attention. We fear to trust it. Or it may be we fear that the voice of God will issue some difficult command, such as "Leave all and follow me," and we feel we are not yet ready.

But often we may say, "Speak, Lord," and receive no answer. The voice we try to listen for is lost in a medley of voices all issuing conflicting commands. We cannot determine what is our course, for there are too many voices directing us. We do not know our Shepherd's voice. This is not because we are not of His flock but only because at this point we must be counted among the lambs.

The lambs of the flock will follow—when they follow at all—any voice that calls, but before long they can single out from many voices the voice that belongs to their own shepherd, and never again will they obey another's.

The world has been our shepherd. Now we have, so to speak, been transferred to another flock, under another Shepherd. The voice of the one we have been following is the only voice we know; it still calls us, confusing and even discouraging us.

Sometimes it even seems to us that the world

asked less of us and gave more. That is because we do not yet know the voice of the true Shepherd, who is trying to lead us to green pastures and still waters. So we stray away and are lost and afraid, and wolves in the form of doubts come to devour us.

Our ear is still attuned to the world's voice even while we desire truly to hear only our Shepherd's voice. We must go through this period with great patience. Whenever a voice calls, "Come and follow me!" or whenever an urge, a desire, a new impulse arises, we must turn to God and invite Him to speak and direct us. Then if the voice was not of God we shall be lifted up so far above it that we cannot hear it. Quietly we shall listen for the voice of the Good Shepherd, who still promises that we shall never seek Him in vain.

We wish ardently to obey the Lord but sometimes we cannot be sure we are walking in His path or whether there is a higher path to be found. We may soon work out of this confusion if we will continually desire to obey. But we must not say frantically, "Speak, Lord!" for the negative, chaotic emotions of fear and impatience are signs of lack of faith. "Be still, and know." Be still and listen. Overzealousness has impatience in it; it has the same effect on us today that it had thousands of years ago on the Psalmist who wrote, "My zeal hath consumed me." Overzealousness still consumes; patience still does its perfect work—patience, peace, faith. No seed sprouts the faster for the farmer's impatience to see green blades rising from the sown ground, nor does God answer more quickly because of our human sense of urgency. He answers most

quickly when we possess our soul in peace.

There is a peace known to all of us that comes with a prayer spoken in calm faith, and there is a lifting up that we have all experienced and that, though a purely mental process, actually gives us a feeling of physical uplift. To me this is proof sufficient of how quickly body reacts to mind activity. If my mind is lifted up it will draw all the cells of my body upward. If having been lifted up, we remain uplifted, we forget the body; we are "absent in body but present in spirit," and while we are heeding the voice of God our body is being renewed.

"Make ye ready the way of the Lord." In times of peace and quietness, when there is no major problem to worry us, we shall find that we can, if we will, cultivate a good thought habit. "Make his paths straight." We can lay a track for right thoughts to travel over. This is the Truth student's best way of preparing for that proverbial "rainy day." For in the world surely we shall meet tribulation, but if we begin right now to be less and less conformed to the world we shall soon reap our reward in having less and less tribulation. For though in the world we need not be of it.

It is in times of no stress that we tend to forget God, and we remember Him again only when trouble overtakes us. We must conquer this habit in ourselves. Too often for our own good, I think, we hear a certain familiar and beloved verse quoted without the verse that precedes it, to which the oft-quoted verse is only a condition. "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a

blessing, that there shall not be room enough to receive it." We all like that verse, do we not? But wonderful promise that it is, it has a definite condition attached, and there is positively no avoiding the condition if we would claim the promise: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now."

Our storehouse is our mind. In it we must store away the food that our soul shall need when spiritual famine seems to threaten. It is like putting money in the bank, with the additional advantage of knowing that this particular bank cannot fail and all that we put into it can be taken out and used without ever decreasing our spiritual bank balance. Indeed the more we use of our spiritual wealth the more it increases until at last it becomes a vast fortune. It is in *spending* this wealth that we keep it and help it to grow. That is God's system of banking.

"Seek ye the LORD while he may be found." We may quickly find Him when our mind is peaceful; not so quickly when we are distraught and cannot focus our thoughts. It is in times of quietness that we lay up the spiritual tithe and put the soul's food into the storehouse. When we then need it, the windows of heaven open and the promised blessing pours out. The time to plant a garden is not at the hour when we are in dire need of its produce, and the time to cultivate the right thoughts is when we can listen quietly for the voice of God.

"Speak, Lord!" Right now, while nothing too great is weighing me down, let me turn to God and invite Him to speak. Now, at this instant, I have some peace of mind. Not complete peace, it is true;

but I do not need the whole earth to grow my garden in, and I do not need my whole mind's peace to begin my sowing. I will use the space that is now ready. If I were to drop back to material thought I could think of many reasons for worry. Many voices would call to me. But I will lift my soul above them and stand still and be a witness to God's power. I will listen for the voice of my Shepherd.

Speak, Lord. The lamb is growing up and is weary of following all voices and desires to hear and follow only one. Speak, Lord, and I will listen in quietness until I learn to know and love the calm authoritative voice of my Shepherd. Then when on some tomorrow despair seems near, I will listen carefully and among the many voices that call I will listen carefully and among the many voices that call I will be able to hear the voice of Him who is all love, all power, and all wisdom.

Now, while I am still, "Speak, LORD, for thy servant heareth."

IN HIS NAME

Charles Henry Mackintosh

Uplift your heart, a clear and crystal cup,
In supplication to the Lord above;
And even as your heart is lifted up
The Lord will fill it with His wine of love.

Himself has said: To ask is to receive!
Divine abundance waits upon the claim
Of all who, having wisdom to believe,
Do make their supplication in His name!

Divine Fulfillment

STANLEY G. JACOBS

THROUGHOUT NATURE we find that every seed brings forth after its kind. Within the lily bulb is inclosed the divine pattern that God images for the lily. The grain of wheat contains the plan by which God contrives to bring forth wheat after the likeness of wheat. The acorn brings forth after the divine likeness of the oak tree. We find it an unfailing law that every germ and every seed attracts all that is needed from soil, air, water, and sunshine to fulfill its true nature in accord with God's pattern for it. From the consciousness of God, the heavenly kingdom of perfect ideas, the divine plan for every tree and flower, for every bird and animal, for every living creation comes forth on earth; it is first imaged in God's mind. We know that when we plant a radish seed it will bring forth a radish. Faith is the evidence and substance bearing witness to that which already exists as reality in the invisible mind of God.

Because we do not see the radish as soon as we plant the seed does not imply that it doesn't exist. The radish is already divine reality and substance in the kingdom of heaven, for there are no limitations of time. But in coming forth on earth it is subject to the time process. When a friend mails you a letter you don't say the letter doesn't exist because you don't immediately receive it. You know the letter is already a tangible substance and reality, but be-

ing subject to the laws of the outer world you must await its actual manifestation before your eyes.

A thought is more powerful than the outward expression it creates because it is not limited by time or space. Thought is reality because it is limitless. The things of the world which appear so solid and real are but shadows of the true ideas which exist in God's invisible realm. They are not reality because they are conditioned by time and space; they are fleeting appearances. Only that which is enduring can be real. The thought or idea for a house, a tree, a motor car, a flower, or whatever it may be endures eternally and is capable of bringing forth countless outer expressions. The material expressions appear to us to be very real and solid, but they exist for a time and then are no longer. Shadows exist only where there is light. The shadow appears to the mortal eye as the outline of an object upon which the light is shining. It is an outline testifying to something far more real than it expresses.

The thoughts or ideas existing in the mind of God, and therefore in the light of God, are the reality. What we see as visible objects in this world of appearances are but shadows or outlines of the real. They bear witness to the light, but they are not the light. They bear witness to the light that lights every man that comes into the world. To mistake them for reality and honor them as such is to worship creatures rather than the Creator. Our fleshly eyes and ears have not seen or heard the wonders God has prepared for those that love Him. We admire the beauty and fragrance of a lily or a rose, but wonderful as these appear, they are but shadows of a

divine reality much more wonderful than the outer appearances. The Scriptures admonish us not to judge after appearances but to "judge righteous judgment." Judging righteously we know that each individual lily or rose is here for a brief season and then withers away, but the divine idea of a lily or a rose is everlasting and capable of producing countless millions of these lovely flowers.

Here then is a clue as to why we are told to seek first the kingdom of heaven and its righteousness and then all these outer things are added. For if we accept outer appearances as reality then we miss the real wonders that God has prepared for us. We are told that "we walk by faith, not by sight." Faith is the realization that God has prepared all things we need in the kingdom of heaven. Note that Jesus did not speak of wonders that God will prepare for those who love Him but of wonders that are already prepared. They are waiting for us who have been prodigal sons to return to our Father's house and share His blessings.

Jesus said, "Ye therefore shall be perfect, as your heavenly Father is perfect."

This Scripture reveals that in His divine plan God has ordained that we be perfect as is the Christ. The worldly mind (carnal man) that judges according to appearances says, "It is impossible." But by faith we know that with God all things are possible, and reason likewise shows us that since we are created in the image and likeness of God His idea for each of us is to express His divinity on earth as it is in heaven. The lily needs the attributes of God that it takes to make a lily. The lily expresses its own divine

nature without toiling or spinning, and God arrays it with radiant loveliness. When man is also receptive to the things God has prepared for him and accepts rather than tries to interfere with or to block God's perfect plan for him then he too attracts to himself his every need. Man needs the attributes of God that he may express God right here on earth. Such qualities of perfection as love, peace, joy, and righteousness are of the kingdom of heaven. Jesus said, "The kingdom of heaven is at hand." He further prayed and told us to pray: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

As each creation in nature expresses itself it draws unto itself that which it expresses. The lily expresses beauty and loveliness and draws these qualities into its being. As man expresses the attributes of God, gives them forth to the world as love, peace, beauty, reverence, and all the things that make a perfect pattern, he draws continually to himself the things he needs to express his own divinity. Man attracts what he expresses. The person who gives out malice, prejudice, greed, superstition or any other negative, limiting quality, expresses the carnal nature and receives the qualities of carnal expression. All life is pure and holy because it is of God, but by damning it up and denying it full, free expression man damns or limits himself and does not find freedom until he learns to free life and to bless, to forgive, to pray, to love, and to do good. Man creates appearances of evil, but these do not affect the perfection of God any more than a mirage on the desert affects the reality of the desert.

Evil is a show that we create by limiting the life

of God. Man imagines good and evil, becomes engrossed in his invention, and finally comes to believe it is reality. It is however just make-believe as far as God's kingdom is concerned. Love is real, therefore hate cannot be real; for hate is dammed-up love, a perversion of the real thing. The attributes of God, such as love, peace, and joy, always prevail over the forces of evil (the make-believe appearances). Man is never satisfied with the substitutes he invents. Only the things that are real truly satisfy.

The carnal mind thinks it is easier to hate than to love, but the reverse is true. It requires effort to hate. This is proved by the fact that the person who hates becomes fearful and worried; he becomes anxious and afraid; his attitude robs him of physical, mental and spiritual virtue. He becomes a slave to his thoughts rather than their master. He lives in a world of burdens, weariness, and frustration. He expends time, energy, substance, life itself; he pays a bitter price and gets only defeat. It takes the effort and the price of a man's soul to hate. It is not hard to love, but it is bitterly hard to hate. To love is spontaneous, for it is the divine nature of man to love. The more he loves the more he becomes the expression of love and attracts the attributes of love. Love builds and adds to his whole being. It brings him peace, joy, guidance, wisdom, power, and everything needed for more abundant life. It brings victory. The spiritual mind knows it is far easier and far more profitable to love than to hate.

The carnal mind imagines it has to fight evil; to resist it. But Paul says, "Be not overcome of evil, but overcome evil with good." If evil is the result of

false or limited thinking, why should we have to fight it or resist it as though it were something real? Instead of battling with the appearances of evil we need but realize the reality of the perfection of God and overcome; and realize our divine nature rather than the carnal or make-believe nature of limitation (sin, sickness, and death). The small boy may go to the movie and imagine that the villain portrayed on the screen is really a bad man, and he may try to resist the shadowy image by throwing an egg or a tomato at the screen. As long as he clings to his false belief however concerning the shadowy appearance he does not have the freedom of mind that the truth brings. When he comes to understand that the man who portrays the villain is only playing a make-believe role and that the supposed villain is as much a beloved child of God as the hero of the movie, that they are really only shadow appearances battling shadow circumstances, that in real life (in God's kingdom) they are perfect beings in a perfect world—then the boy's mind is no longer conditioned by illusion and he is able to overcome evil with good —not by resisting but by understanding and accepting the Truth of God's divine kingdom and man's true divine nature.

"As he [man] thinketh within himself, so is he." What other people think and do does appear to affect us and does limit us in the world of limitation as long as we imagine evil as being real and something that needs to be resisted. However it is only by realizing the truth of God's kingdom, accepting it by faith despite what we see and hear through eyes and ears, that we become more than

conquerors through Him that loves us. We become not only conquerors of falsehoods but liberators of ourselves and our fellow men. Our victory makes the victory easier for all mankind. Our every thought contributes to the salvation and liberation of mankind or to its further bondage. Jesus said, "I, if I be lifted up from the earth, will draw all men unto myself." We overcome evil with good by lifting up men, conditions, circumstances, and appearances into the Christ consciousness so that there they may all be redeemed to come forth on earth after the divine pattern that is in heaven.

As you and I accept the truth about ourselves and all creation as it is in the reality of the kingdom of heaven we need no longer struggle and strive, fear or resist. We need simply believe in and accept the goodness of God and then express it impartially toward all God's creation. As we express that which is highest and best we shall attract in like measure unto ourselves all that is needed in every department of life to fulfill God's perfect pattern for us, that will work good for all and injury toward none. We shall be richly blessed and be a blessing unto all the world.

A noble and Godlike character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with Godlike thought.

—JAMES ALLEN

A TEMPLE MESSAGE FROM CHARLES FILLMORE

That there is a certain relation between the spiritual revival of both the personal and national mind has long been observed. When man is spiritually quickened his first thought is of gratitude to God for the wonderful privilege of living. This is followed by a desire to give to his Maker something in return for His blessings.

Thus we find that religious institutions are sustained in every age and every clime. Unity is no exception to this rule in human conduct. Those who are awakened to the unlimited capacity of man when he is shown how to make contact with his supermind are eager to give to the various groups organized to teach Unity principles.

I am calling the attention of such to the Unity Temple in the Plaza district in Kansas City, the new home of the first Unity organization in the world. That temple will cost over half a million dollars. The builders announce that it will be ready for occupancy this year.

Contributions are being received from people everywhere; thus our thanking and praising are bearing fruit—as they always do. "Release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom."

We are asking both your prayers and offerings for this Unity Temple because it is located in the Jerusalem of the Unity movement and is sponsored by the very first Unity society. You will always be welcomed at the Unity Temple.

Behold the Good

VAN SCOTEN

WE MUST REALIZE our oneness and sameness with God, the good, in order to express more good in our life. This good is seeking to find expression through us as life, love, wisdom, power, and the like. Since this good is everywhere evenly present, the same yesterday, today, and forever, we have but to claim it as our own. God has already given us all the good there is, so we need not beg or beseech Him to give us more good. He could not give us more, for He has already given us all. If we believe and have faith that good is all there is, then good and only good can come into our life.

What is this good we speak of. This good is God, Mind substance. There is only one power, God, the good, omnipotent. All that God created is good, very good. God could not create anything but good, therefore all that exists is good or God. This good is the everywhere present, all-powerful, and all-knowing substance that is around us, above us, beneath us, and within us. We live and move and breathe in a spiritual universe of all-good. All is God. There is nothing else beside God, only God.

To behold only the good is not an easy matter, you may say. This is because for so long we have been seeing imperfection, sin, disease, death, limitation, and the like. How can we see only the good when our body cries out in pain, when there is war, strife, hate, and destruction everywhere? Would you

have me call these good? Certainly not. We must denounce them and deny them from our life.

God created a perfect world, a perfect creation. That which exists as evil is of man's creation. He has taken that which God gave him of spiritual substance and molded it into false, grotesque forms, forms that bear the mark of sickness, sin, hate, fear, death, and poverty. These most certainly cannot be called good. Of course in Truth we do not want to call evil, sin, and sickness good. As Truth students seeing only the good, we refer to the spiritual kingdom, the perfect creation of God that is all-good. Negative conditions may exist in the outer world and in the mortal mind; but not in the kingdom of God, the realm of all-good, where all is radiant with light, whole and perfect.

When man learns to mold spiritual substance for good he will have life, health, joy, abundance, the kingdom of heaven. Man's mortal mind is the Devil or Adversary that is forming and creating evil in a world that should be perfect. The world that God created is all-good.

Since we are free beings and not automatons we have the right of choice, the right to choose between good and evil. Jesus denied sin and evil. We too must follow Him and deny error from our life. It has no reality therefore can have no dominion over us. We must deny it into its nothingness, for it is "no thing." Jesus did not focus His eyes on evil as a reality; instead He saw the good and called it forth. He knew the unreality of error, sin, and disease as a false belief.

Deny the evil from your life and affirm the good

of God's perfect creation. Choose whom you will serve, good or evil. "No man can serve two masters . . . Ye cannot serve God and mammon."

There is only one way to see the good everywhere present, and that is the Jesus Christ way: having the "single eye" of Spirit. Just what does this mean? It means that we must see only God and His good everywhere, in everybody and everything. No matter how adverse a condition may appear there is always God or good back of it, waiting to come forth into outer manifestation.

In Matthew 6:22, 23 (A. V.) Jesus says: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Instead of using this great light of the Christ in us to see all-good we use it to see evil, sin, sickness, disease, death, and destruction. It is our work as children of God to see the good everywhere, to behold not only our body but also the world about us as spirit. We live in a spiritual universe. In the Bible we are told that the kingdom of God is within us here and now; it is not a place to be attained at some future date. Let us claim spiritual all-good now.

We are creators like God—"and God said." It is through the power of the spoken word that God created all that was created, and He saw that it was good. Being creators like God, we have the power to create good. If we would but take the time to check ourselves we should find that instead of being creators of the good we are more often destroyers of the good. We have created a world of sin, sickness, disease, hate, loss, lack, and limitation. Who

is to blame for these inharmonious conditions? Don't blame God. Let us look within ourselves and see what we have created out of the good substance that God has given unto us.

If we take God substance and create sin and inharmony we can expect nothing but lack. We must follow the law of the kingdom of God, combining and applying Mind substance in right proportions and combinations. This Mind substance in its essence and purity is good, for there is nothing else but good to use.

All the good we now have and all the good we shall have or ever can expect to have was given and bestowed upon us by the Creator in the beginning. He is a loving Father and never takes back what He has once given. If we want all-good it is up to us to behold it in our life. Our eyes have become so befogged and clouded with the things in the physical world that we have lost sight of the goodness of God's creation.

Is there any reality in these negative conditions which exist in our life and in the world about us? The answer is no; they have absolutely no reality. They are not real, because only that which God created is real. All else is false, a lie that must be destroyed. Whatever the false belief that we are holding onto and perceiving as a reality, it has no power over us except that which we ourselves give to it. Sin, sickness, and poverty do not have to be overcome. What has to be overcome is the false beliefs and images that man has been holding in his consciousness. He has conceived error and sickness and made an idol of them.

Affirm: "I behold the good everywhere present." Hold this thought so firmly in mind that nothing but good can manifest itself. It is not necessary for us to deal with error and imperfection if it should make its appearance in our life. Do not use force or try to get rid of it, for it is nothing. For example, I know a woman who had been sick for years with a seemingly incurable disease. Coming into Truth, she was determined to behold only the good in her life and herself as perfect health. She did not try to treat or get rid of the error condition in her body; she knew it had no reality, for only God, the good, is real. She thought of the disease as little as possible until finally she remembered it no more. As she held to the good only, her body responded to the good, and in a short time she was again in perfect health. She applied this same principle to her affairs. She beheld only the good in her business and home life, and a joyous, happy, and prosperous outcome resulted.

The body that God created is good—not made of flesh and blood. It is a spiritual body, indestructible and perfect in its entirety. We must behold this spiritual body as the real self. The outer body of flesh is the creation of mind, and it must be lifted up by the power of the spoken word, until it too vibrates with Spirit. The true body can neither be seen nor felt by our physical senses. It must be beheld by the eyes of Spirit, because it is Spirit. It takes Spirit to behold Spirit. "God is Spirit: and they that worship him must worship in spirit and truth."

Ill-health comes as a result of adverse thinking. We hold in our mind thought pictures of sickness and then wonder why we are sick. In order to be

healed we must erase from our mind any thought picture that is not good, that is not according to God's plan. If we desired to be an expert typist we should picture our fingers flying over the keys with lightning speed and accuracy. So it is with our desired health. We must picture perfect health, seeing ourselves active, robust, strong, vigorous, energetic, athletic, poised, and balanced. All these words portray a picture of health in our mind. Don't sit down and picture the negative condition you wish to remove from your body. This is not seeing the good. Your mind will outpicture the ideas you give it. Give it a good idea and it will outpicture a good result. Any idea held in mind long enough to make a deep impression is sure finally to make its outer appearance in the body. Your body is receptive and responds to the kind of thoughts you give it.

Affirm: "I see myself as God sees me." How otherwise can God see you except as His own child, perfect, made in His image and likeness. Let us try to grasp this perfect picture of ourselves.

Let us suppose that our body is manifesting an imperfection in some form. It is quite visible to our outer eyes. We say, "How can I possibly see good in it?" Let us know that it is not a true picture of our Christ self. So we say it: "This condition was not created by God, therefore it does not exist as a reality. I will forget it; remember it no more. All that I behold now is all-good and of God's creation." Let us make a wide, sweeping statement for general health; affirm: "I am perfect health throughout my entire body. Every cell, organ, and tissue is functioning perfectly. All is good, because all is Spirit, God."

Faith plays an important part in helping us acknowledge God as the everywhere present good. "According to your faith [in God, the good] be it done unto you." Through faith we accept God as the only eternal, never-failing principle of all-good. Thus our faith in the good increases our power to demonstrate, because now we are working with the one principle that sets in motion the power of good. Persistently, earnestly, and wholeheartedly seek God or good in every situation; then only the good can come to you.

You may ask, "Is this seeing all-good a form of prayer?" It most certainly is the truest form of prayer. What is prayer but to see the good, to see God and His perfect creation everywhere. We are admonished: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This surely means that we must behold the good, for how otherwise can we love God? If for just one moment we take our heart, soul, and mind off the good and see its opposite error, then we have ceased to worship God and are worshiping the Devil. How many of us spend a good share of our time worshiping the devil in the form of sin, sickness, disease, and inharmony?

Live in the kingdom of God, the realm of all-good. In this kingdom of good there can be no problems, sickness, disease, destruction, hate, fear, lack or limitation. If a problem presents itself you are untouched by it because you are now knowing and seeing only the all-good. No inharmony can affect you, because you do not react negatively to it. You know its nothingness. You are pledged in faith to

see the good and only the good.

Now let us carry this idea further and consider the act of seeing the good in our fellow men. Quite often we are willing and ready to see the good in ourselves, but we are not quite so willing to see it in our neighbor. If the Christ perfection dwells in me it likewise dwells in all, for God never gave more of His good and abundance to one of His children than to another. Our brother may not be manifesting the good, but nevertheless deep, deep within himself, at the Christ center of his being, he is good. Let us call his goodness forth by saying: "I behold you a perfect child of God, made in His image and likeness."

Affirm: "I am Spirit, all-good, perfect, holy, harmonious." Let these words gleam from your eyes, ring from your lips, and sing in your heart until every cell and fiber of your body is throbbing and vibrating in joyous response to this Christ perfection of all-good.

God's Presence

In wayside flowers that nod and bloom
Along each traveled mile,
In shaded woods and running brooks,
I've learned to trace God's smile!

In kindly deeds, in kindly words,
I know He lives anew;
And every lovely thing reflects
His love for me and you!

—ANNA K. BENNETT

The Kingdom of Heaven

ITS POWER AND GLORY

KATHLEEN W. WELCH

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee.

WE HAVE SEEN that the kingdom of heaven is located not "here" or "there" but "at hand"—within the consciousness of man. We have seen that it is available, as Jesus promised, to all who sincerely desire its blessings and are willing to be "transformed by the renewing" of their thoughts and attitudes. Now let us dwell for a while on the power and glory of this realm of all-good and its effects in everyday experience.

Jesus Christ was the deepest thinker and also the most practical man who ever lived. He taught His profound metaphysical way of life to the uneducated common people as well as to their learned religious leaders. His first twelve apostles were mostly illiterate working men. A merely intellectual or theoretical teaching would never have appealed to such people, much less would it have lived through the ages which followed its delivery, influencing the lives of millions of every race, creed, and color all over the globe. To have had this immortal quality, this inspirational effect, it needs must have had a practical, sane, workaday appeal to those who attempted

to put it into use in their own life. Such an appeal it undoubtedly had and still has today.

The greatest sermon ever preached on "success" was Jesus' Sermon on the Mount. Reams and reams have been written in modern times on this subject, but no ideology or school of thought can compare with the quiet teaching that Jesus presented to the multitudes seated under the trees on the hillside. His words are immortal. Why? Because they are the eternal truth about man and his spiritual nature as a child of God. They teach spiritual qualities, not qualities of personality, charm, and the raising up of the human ego. Quite the contrary in fact.

Space does not here permit an analysis of the Sermon on the Mount, but Jesus brought out briefly these points. In order to experience the blessings of the kingdom of heaven, a man must learn true humility; he must learn to put aside his own human will in order to learn and do the will of God for him. He must be a peacemaker, be pure in heart, be willing to be misjudged and persecuted for the sake of Truth. He must learn to love as God loves—all the way. He must love his foe even more than he does his friend. He must know that every man is his brother and that God is the Father of all. Jesus taught that hypocrisy is one of the deadly sins, as are also self-righteousness and intolerance. He had no patience with any of these. But He had infinite patience with men's other shortcomings and taught His followers that they also must have this patience and compassion: "This is my commandment, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to another."

Jesus' school of thought was a school of beauty, beauty of thinking and living. Long ago Plato taught, "The true aim of education is to develop a real love of beauty," and later Keats in his "Ode on a Grecian Urn" wrote:

"Beauty is truth, truth beauty, that is all
Ye know on earth, and all ye need to know."

That is all we need to know in "heaven" too. We need to have that sense of beauty in our thinking. Negative thinking can never be beautiful or productive of anything but negation, whereas an insistence on Truth and beauty in our thoughts must inevitably, of its very nature, bring forth visible manifestations of Truth and loveliness, prosperity, and happiness. Such is the law of the kingdom, the oldest and the greatest law of all time; it is one that may never be broken, and we are here in this existence for the sole and express purpose of proving this law. Jesus patiently and persistently taught man to change his thoughts and beliefs about God, about himself and his world. Wake up, claim your heritage, He insisted. Will you forever be in bondage to limitation, poverty, sickness, and unhappiness? The kingdom of heaven is within you! It is a realm of joy, well-being, prosperity, and happy achievement. Will you be a clod or a flame? Awake and "let your light shine before men; that they may see your good works, and glorify your Father who is in heaven!" He is there within you, the energy and stimulus of love, waiting to be expressed. His wisdom, perfect adjustment, good judgment, infinite intelligence is the law of your being. Recognize it and use it. And Jesus added: "Fear not, little flock;

for it is your Father's good pleasure to give you the kingdom."

There is a game we used to play as children called Up Jenkins. Several of us would sit around a table. An article, generally a button, would then be passed swiftly from hand to hand beneath the table's edge. At the call "Up, Jenkins!" all had to place their hands on the table, and the one who was caught with the button was the loser. In this game there was a frantic effort on the part of all concerned to get rid of that button at all costs, to push it on to the next person. I have sometimes thought that many people are like that about life. They seem to think that their only purpose here is to pass life on. They never stop to analyze it, to ask themselves why they have been given life at all, or what their Creator expects them to do with it. Instead they attempt to push its real meaning away from them, shutting their eyes to it, shutting their ears to the teaching of the Master. You have been shown the possibilities, the power and the glory of the kingdom. What are you going to do about it? Pass it by. Or will you be wise and practical enough to find out more about it, uncover its beauties, and use its blessings both for yourself and your fellow men?

We hear a great deal these days about the rights of men. The democracies are supposed to be the champions of these rights, and it is these individual and national rights for which we are supposed to fight. If each individual, persistently looking within, would come to the realization of the presence and power and government of God, seeing it as a reality, not only for himself but also for every other indi-

vidual regardless of color, race, nationality, or creed, the "rights of man" would be raised to a higher level, a spiritual level. Men would learn to be more concerned about the rights of others than about their own, and peace and good will would then reign on earth. Benjamin Franklin wrote, "God grant that not only love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth so that a philosopher may set foot anywhere and say, 'This is my country.' "

The activities of the kingdom of heaven within man, the free expression of his Christlike qualities, his ability to see as God sees and love as God loves, impartially and universally, this is the only true liberty. "For where the Spirit of the Lord is, *there* is liberty." Oh, the power and the glory of the expression of this liberated thought! It would bring heaven on earth. No mortal dictatorship would be possible, but universal love and wisdom would be the only form of government, and the God-given rights of man, predicated on his true identity as a spiritual being, an image of God and an heir to the spiritual blessings of the kingdom, would raise the universal standard of liberty, of service and living.

Jesus was careful to bring out the point that it is necessary for man to be actively about his Father's business, the business of perceiving and manifesting the blessings of the kingdom. A passive perception or acceptance is not sufficient. All nature teaches this activity, from the silent growth of a flower or a tree to the luminous activity of the stars. First beauty and goodness have to be perceived, and then they must be actively brought into visible manifestation. But let us

remember that we are eternal beings and have all eternity in which to perceive and manifest the power and glory of this kingdom. The soul cannot be pushed or hurried, but it is serenely concerned with acquainting itself ever more fully with its natural "home." It has been so concerned since the beginning of time and ever will be until it sees God "face to face." "Our hearts find no rest until we rest in Thee," said Saint Augustine.

"Be still, and know that I am God." Stop all the hurrying, worrying, and fretting. No beauty or worth-while experience was ever brought about by fretting or by confused planning. Let go, and take time always to be gracious, kindly, serene, and helpful whenever possible. A hurried, anxious, confused person is never lovely or efficient, never a true representative of the kingdom of heaven. "And I, if I be lifted up from the earth, will draw all men unto myself." If we wish others to be attracted to us or rather to the Truth that we love and are trying to express, it is essential that we be "lifted up" above the noise, bustle, and confusion of the world, above its fears, hates, greeds, and wars. If the power and glory of the kingdom is to shine through our consciousness, this consciousness must be raised and purified into a clearer transparency. It is well to remind ourselves constantly that God does not so much work for us as through us, and our part is to clear the way for Him.

Jesus, who gave every moment of His waking hours to unselfish service, seemed always to be calm and serene yet always keenly alive mentally and spiritually. How did He accomplish this? By always

working strenuously? No, indeed. He was far too wise. He knew very well the importance of taking time to be quiet; of retiring in solitude to some peaceful spot, there to withdraw into that "inner chamber" where He communed with His Father and gained renewed strength for His work among men. Quiet prayer was a vital part of Jesus' life. His disciples, seeing what it did for Him, begged Him, "Lord, teach us to pray." We too need this daily energizing if we are to cope with life successfully; to paraphrase spiritually a well-known saying, "All work and no prayer makes Jack a dull boy." Jesus practiced what He preached and sought first God's "kingdom, and his righteousness," after which He was able to accomplish His great deeds.

To many the kingdom of God or kingdom of heaven seems an abstract, ethereal, vague, and unsubstantial thing. There is no greater fallacy than this. No one would think of the laws of gravitation, mathematics, electricity, and the like as being vague or unsubstantial. The divine cause governing these laws also governs the laws of the kingdom within, and the visible effects obtained from operating in accord with the laws of this inner kingdom are just as concrete, substantial, and dependable as are the effects produced by action in accord with the laws of gravitation. Matter, material possessions, human reasoning, and human pleasures are the fleeting, unsubstantial things. Spirit is substance; spiritual laws are unchanging, absolutely dependable; spiritual values are the only safe and sane values in the universe.

The laws of the kingdom vague, impractical, un-

substantial? Far from it! A dear friend wrote to thank me for sending her one of the Unity books. After telling me of the way in which it had helped her overcome irritability and sleeplessness, she added: "I sent a copy to my sister-in-law who had been told that she must undergo a serious operation. A few days ago I received a letter from her. It was overflowing with gratitude. While reading the book she said she had begun to improve, and later her condition was noticeably so much better that the doctors had agreed that the operation would not be necessary after all. She said she was so delighted that she sent the book on to a dear friend who had been in poor health for a long time, and this friend was now getting more peace and happiness out of life than she had ever had before. So the seed is sown and grows into a tree bearing much fruit.

So we have seen that this kingdom of God is not situated afar off but is within us; for "closer is he than breathing, and nearer than hands and feet." It is all around us, for "in him we live, and move, and have our being." Its blessings are available to all who will search with all their heart. Its power and glory are reflected and expressed by those who are willing to be transformed by the renewing of their thoughts and attitudes. What do *you* wish to identify yourself with? Negation, bondage to poverty, sickness, limitation, and unsatisfied desires? Or do you wish to express the true liberty of the kingdom of heaven within? Jesus taught men to obey the laws that had been set up to govern them, but He also taught them to free themselves from the limiting beliefs and negative conditions resulting from a false sense of separa-

tion from God, good. Turn to that inner realm of the indwelling Christ, claim its beauties, its powers, its laws, those laws which always work for your highest good. Claim its peace, joy, and abiding satisfaction. All these belong to you as the created image of God, and your Father is ready and waiting for you to turn to Him so that He may "give you the kingdom."

"Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty."

(THE END)

And the Life

Martha Peterson Koehler

These things I like about my little home—
Would any woman fail to understand
Why one should like such simple, homey things
Despite the wealth and beauty of this land?
The back yard with some dishcloths on the line
In morning sweetness calmly drying there;
The path that leads down to the refuse can,
When deathless spring lays earthy secrets bare,
And I can find the little bulbs and things
That God has made provision for the while
We wintered snugly, safe within the walls
Of what we call our house, our home. I smile
At these and many, many other things
That we, through spiritual eyes, can see
Are not unlike those mysteries of God
The Master shared with friends in Bethany.

New Song

Alice Wilson Oldroyd

Hear, oh, hear earth's new theme growing
To a symphony of power!
Peace on land, on ocean flowing,
Faith beholds its zenith hour.
Gone the dissonance in living,
Gone the clamor and the strife—
Man his brother man is giving
Promise of a fuller life.

Now the soil is tilled for sharing,
And the lust for grasping fails.
Mighty ships are farther bearing
Cargoes over watery trails.
Wings of light, with eager token,
Through the air the tidings take
That our bondage will be broken
As the chains of greed we break.

Glorified in understanding,
Ordered as the stars above,
Man's attuned to man, commanding
Songs of unity and love.
Hear, oh, hear earth's new theme growing
To a symphony of power,
Peace within the heart is flowing;
Faith beholds its zenith hour.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 6, 1947

UNITY SUBJECT—*The Problem of Suffering.*

INTERNATIONAL SUBJECT—*Moral Integrity.*—Job 1:1; 27:1-5; 31:19-28.

1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil.

1. And Job again took up his parable, and said,
2. As God liveth, who hath taken away my right,
   And the Almighty, who hath vexed my soul
3. (For my life is yet whole in me,
   And the spirit of God is in my nostrils);
4. Surely my lips shall not speak unrighteousness,
   Neither shall my tongue utter deceit.
5. Far be it from me that I should justify you:
   Till I die I will not put away mine integrity from me.

19. If I have seen any perish for want of clothing,
    Or that the needy had no covering;
20. If his loins have not blessed me,
    And if he hath not been warmed with the fleece of my sheep;
21. If I have lifted up my hand against the fatherless,
    Because I saw my help in the gate:

22. Then let my shoulder fall from the shoulder-blade,
And mine arm be broken from the bone.
23. For calamity from God is a terror to me,
And by reason of his majesty I can do nothing.
24. If I have made gold my hope,
And have said to the fine gold, *Thou are* my confidence;
25. If I have rejoiced because my wealth was great,
And because my hand had gotten much;
26. If I have beheld the sun when it shined,
Or the moon walking in brightness,
27. And my heart hath been secretly enticed,
And my mouth hath kissed my hand:
28. This also were an iniquity to be punished by the judges;
For I should have denied the God that is above.

GOLDEN TEXT—
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me *so long as I live.*
—Job 27:6.

SILENT PRAYER—*I think of myself as one in whom the Father is well pleased.*

The problem of suffering is one that has occupied the thought of the race from the beginning until now. The Book of Job attempts to solve this problem intelligently. It begins with the premise that the righteous suffer as well as the unrighteous. Job was "perfect and upright, and one that feared God, and turned away from evil."

This statement rules out the theory that evil comes only upon those who in some way break the law and that its coming is the penalty of wrong doing. Such suffering is easily accounted for. The misfortune described in this lesson falls under the

same classification as that visited on the house built on a rock, on which "the rain descended, and the floods came, and the winds blew, and beat upon" it, and it fell not, whereas the house built upon the sand, encountering the same storm, collapsed because it had no solid foundation.

In the beginning Job is represented as happy and prosperous. He had a family of fine sons and daughters, great wealth, and an assured position. "This man was the greatest of all the children of the east." He had apparently everything to live for.

Unaccountable evil however was in store for Job. His faith was great, but it was the faith of untried good fortune. As long as it is untried, faith may be founded in Truth or it may be founded only in self-complacency and self-righteousness. The land of Uz (formative power, concentration, purpose, plan, impression), from which Job came, represents the process of thought by which we arrive at a conclusion whether true or false, and establish it in consciousness. The name Job means "a coming back," "restored to one's senses," "penitent," "converted." It represents the transition from personal, formal righteousness, which is the basis of self-righteousness, to a true inner change of heart and an entrance into the real Christ righteousness, which involves the very thoughts and attitudes of the innermost consciousness instead of merely a few outer acts. Where a person is firmly fixed in his conviction of self-righteousness, the transition is likely to be a long and painful one.

Job's arguing with his friends and his final arrival at Truth give a picture of the inner conflict that

the spiritually awakening individual is likely to experience in dealing with various elements of his own consciousness before he reaches true spiritual understanding. Especially is this the case if he is more or less established in outer forms of righteousness and is the intellectual, reasoning type of person.

Deceit and hypocrisy are to be avoided at all times and under all circumstances. In this respect Job's position is unassailable. His vow

"My lips shall not speak unrighteousness,
Neither shall my tongue utter deceit"

is of the essence of the integrity which he grips so desperately. "Till I die I will not put away mine integrity from me." A good resolution; but we should remember that tact is also a quality that should be expressed habitually.

Tact plays a small part in Job's discourse. The Truth can nearly always be expressed in constructive words instead of destructive ones. To do so requires forethought, which is the best form of thought for social beings to entertain. Afterthought is less good, and to look back upon our experiences and add up our good actions in an effort to acquire merit is fruitless. Job indulged in this pastime in an effort to justify himself, as the last part of the text of the lesson discloses.

However evil comes upon us, we gain nothing by considering it and searching for the cause while it continues. Our best course is to turn the mind to contemplation of its opposite, the reality of good, and put everything else resolutely from us until we bring the good into manifestation in our life. As we

cease to investigate the cause of disasters and investigate instead the reality that forms the basis of safety, applying ourselves to mastering its laws and obeying them, disasters will cease.

QUESTIONS

1. Does disaster befall only the wicked?
2. Is untried faith of much value to us?
3. What does the name Job mean, and what does Job represent?
4. What does Job's arguing with his friends and his final conclusion make clear to us?
5. What is most commendable in Job's position?
6. To express Truth constructively what is required?
7. What should be our attitude toward disasters?

Lesson 2, July 13, 1947

UNITY SUBJECT—*Unanswerable Questions Prove Faith a Necessity.*

INTERNATIONAL SUBJECT—*Seeing God in Our World.*—Job 38:1-7, 16-18, 22, 28, 31, 41.

1. Then Jehovah answered Job out of the whirlwind, and said,
2. Who is this that darkeneth counsel
   By words without knowledge?
3. Gird up now thy loins like a man;
   For I will demand of thee, and declare thou unto me.
4. Where wast thou when I laid the foundations of the earth?
   Declare, if thou hast understanding.
5. Who determined the measures thereof, if thou knowest?
   Or who stretched the line upon it?
6. Whereupon were the foundations thereof fastened?

Or who laid the corner-stone thereof,
7. When the morning stars sang together,
And all the sons of God shouted for joy?

16. Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
17. Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
18. Hast thou comprehended the earth in its breadth?
Declare, if thou knowest it all.

22. Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,

28. Hath the rain a father?
Or who hath begotten the drops of dew?

31. Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?

41. Who provideth for the raven his prey,
When his young ones cry unto God,
And wander for lack of food?

GOLDEN TEXT—
The hearing ear, and the seeing eye,
Jehovah hath made even both of them.
—Prov. 20:12.

SILENT PRAYER—*The Christ mind, which I now express, quickens me to perceive the truth.*

In the ideal we are given dominion over the earth. In actuality our place in the cosmic scheme is strictly defined, and so far we have expanded its limits very slightly. Through mastering some of the laws that govern the physical world we have learned to overcome some of our physical restrictions. Lack of spiritual understanding befogs the faculty of judgment and results in erroneous thinking (darkens

"counsel by words without knowledge"). An increase in understanding of spiritual truth will give the race the dominion that it has so far been powerless to exert over the world.

A whirlwind is a vortex of rushing air that is beyond the power of man to control. If caught in its path he may be carried along by it. The whirlwind of affliction in which Job was caught was likewise an unexplainable or uncontrollable experience. In the rush of misfortunes in which Job was caught up the helplessness of the human ego suddenly was revealed to him. Even in the depths of his misery he had boasted that he would retain his integrity and defend his conduct before God. He now saw that he could not even tell how he came by his integrity or how life began in the first place. The foundations of the earth were laid before he was thought of. He saw himself confronted by unanswerable problems. The Christ consciousness alone gives the answer: "Before Abraham was born, I am," "I Jesus . . . the bright, the morning star." "Before the day *was,* I *am* he." "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"The springs of the sea" are likewise unknowable by us. We have theories concerning them, but they remain theories, for we have not seen the "springs of the seas," which exceed the dry land in the ratio of three to one. We comfort ourselves with the words of David, giving ourselves a sense of the all-enveloping presence of God:

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea;

Even there shall thy hand lead me,
And thy right hand shall hold me."

With the help of the Christ mind we can diminish the negations of life (the seas), and increase the constructiveness (the dry land) until we stand on the solid ground of a sure faith, even in a world where negations outnumber affirmations three to one. We need not yield our mind to negation or allow ourselves to be overwhelmed by the realization of our infinitesimal weight in the cosmic scales. Where we cannot see we can live by faith.

We know somewhat now of the "treasuries of the snow" and the "treasuries of the hail." We know they are other forms of water, but we do not know why they assume the shape of multiform crystals or why each one is perfect in its peculiar form. The star clusters of the Pleiades and Orion are beyond our ken. We can only behold and wonder at their constancy and worship the unchanging God who created them. But we recognize in all these phenomena a law and an order that is universal, to which we and the life that is within us are no exceptions. We realize that we are part of the plan that is everywhere manifest in the universe and that without the law and order that we behold everywhere around us we should not be here to give expression to the thoughts of our hearts and to the power of the one Mind.

When the conditions for its sustenance became favorable the raven appeared on earth, not before. The same is true of ourselves. If the earth did not contain bountiful sources of food and drink to sustain us we should not be here. This world is our

home, and we belong on it by virtue of divine law. Our dominion over it is as yet in its initial stages, but as we enter into the mind of Christ we learn to control what otherwise is uncontrollable and to explain the otherwise inexplicable.

To all the questions that He asked of Job the answer that God puts into our heart, is Christ, and the answer is adequate.

QUESTIONS

1. How may we learn to exercise the dominion over the earth that is rightfully ours?
2. How can so-called unanswerable questions be answered?
3. How can we lessen the negations of life and increase its affirmations?
4. Have we any proofs that we are part of the universal plan?
5. What has divine law to do with our presence on earth?

Lesson 3, July 20, 1947

UNITY SUBJECT—*Putting First Things First.*

INTERNATIONAL SUBJECT—*Light on the Problem of Human Suffering.*—Job 1:8; 2:7-10; 19:7-10; 42:1-5; James 5:11.

8. And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil.

7. So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown.

8. And he took him a potsherd to scrape himself therewith; and he sat among the ashes.

9. Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die.

10. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

7. Behold, I cry out of wrong, but I am not heard:
I cry for help, but there is no justice.
8. He hath walked up my way that I cannot pass,
And hath set darkness in my paths.
9. He hath stripped me of my glory,
And taken the crown from my head.
10. He hath broken me down on every side, and I am gone;
And my hope hath he plucked up like a tree.

1. Then Job answered Jehovah, and said,
2. I know that thou canst do all things,
And that no purpose of thine can be restrained.
3. Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
4. Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
5. I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:

11. Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

GOLDEN TEXT—*Suffer hardship with* me, *as a good soldier of Christ Jesus.*—II Tim. 2:3.

SILENT PRAYER—*In the larger life of all I lose sight of the personal self, and I am free.*

He who said that "whatever is is best" had profound faith in God. Whatever is sometimes seems

the worst that could possibly be, but from a constructive viewpoint it can be made to yield its best. Job, a "perfect and upright" man, one that "feared God and turned away from evil," should, it would seem, have been immune from suffering instead of receiving a greater share of it than any one person could well bear. However stanch faith is not tried by trivial afflictions. Only the severest suffering, long continued, availed to touch Job's inner resistance and prove the strength of his resources. His faith was so firm that in the beginning he did not question the justice of what came to him. Good or evil, all was just and right. Such unshakable faith is bound to come out justified in the end.

After his final testing Job joined forces with universal power. Dropping all assumption of self-righteousness and all attempt to have his way before God, he looked to the infinite power through which anyone can accomplish things when once he identifies himself with it. At the end Job did not understand much better than at first the problems that had vexed him. There were still things too mysterious to be clear to his mind. What he understood finally was that he could unite with the Infinite by humbly acknowledging it as greater than he.

"I know that thou canst do all things,
And that no purpose of thine can be restrained."

The purposes of God were no clearer than they had been. Job simply stopped trying to fathom them, and he trusted God much as we now find it best to do. In fact Job may be said to be a type of all who give up the attempt to reach an intellectual solution of life and trust to the higher wisdom, love, and power

for daily guidance. "Then shall we know, *if* we follow on to know the LORD" is a statement of faith and confidence, not a formula for intellectual growth or advancement.

When Job quoted Jehovah:

"I will demand of thee, and declare thou unto me," it was not to tell of wonders that he had fathomed. It was to confess that at last his eyes were open to the nature of Infinity, that he no longer got his understanding by hearsay but that he approached Truth by way of intuitive faith. Man's place in the spiritual cosmos is relatively small, hence Job's humility. No one is abasing himself when he looks to a higher power for reinforcement and mentally sees God in all that concerns him. He merely puts himself in harmony with the universal life.

The darkened, limited thought that causes people to deny the existence of a spiritual cause and seek self-sufficiency in a universe that transcends their personal powers at every step is out of harmony with the universal life and wisdom.

A quickened vision of the Infinite is the fruit of experience that requires great resourcefulness to endure. Before his afflictions came upon him Job was happy and carefree, satisfied with his lot and with his conception of God. After he had come victoriously through suffering he could exclaim:

"I had heard of thee by the hearing of the ear;
But now mine eye seeth thee."

He saw God in suffering equally as in joy, for he had felt the need of God much more deeply in the former than in the latter. When the need is deep enough it awakens the sufferer to consciousness of its supply.

So it was in Job's case. He abhorred the personal self and was ready to look only to the universal for his good.

QUESTIONS

1. In what sense can whatever is be always best?
2. Is unshakable faith always justified?
3. How do we join forces with the Infinite?
4. Can the problems of life be solved by the intellect?
5. How do we put ourselves in harmony with the universal life?
6. Can we see God in all that comes to us? How?

Lesson 4, July 27, 1947

UNITY SUBJECT—*Divine Wisdom Applied.*

INTERNATIONAL SUBJECT—*Wisdom for Daily Living.*—Prov. 1:1-5; 3:13-18; 9:9-10; James 1:5.

1. The proverbs of Solomon the son of David, king of Israel:
2. To know wisdom and instruction;
   To discern the words of understanding;
3. To receive instruction in wise dealing,
   In righteousness and justice and equity;
4. To give prudence to the simple,
   To the young man knowledge and discretion:
5. That the wise man may hear, and increase in learning;
   And that the man of understanding may attain unto sound counsels:

13. Happy is the man that findeth wisdom,
    And the man that getteth understanding.
14. For the gaining of it is better than the gaining of silver,
    And the profit thereof than fine gold.

15. She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
16. Length of days is in her right hand;
In her left hand are riches and honor.
17. Her ways are ways of pleasantness,
And all her paths are peace.
18. She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

9. Give *instruction* to a wise man, and he will be yet wiser:
Teach a righteous man, and he will increase in learning.
10. The fear of Jehovah is the beginning of wisdom;
And the knowledge of the Holy One is understanding.

5. But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.

GOLDEN TEXT—
Wisdom is *the principal thing;* therefore *get wisdom;*
Yea, with all thy getting get understanding.
—Prov. 4:7.

SILENT PRAYER—*I set my heart on the gaining of wisdom and understanding as one of my main goals.*

Wisdom, once attained, has an enduring quality that knowledge often lacks. The saying "Knowledge comes, but wisdom lingers," does not tell us how wisdom comes. Neither are we told how to get it by the golden text that urges us to "get wisdom" because it is the "principal" thing. The method by which we are to get wisdom and remain wise is left

to us to discover. This we are able to do, since our natural impulse is to uncover the hidden and throw light on the obscure.

In the first place we find it advisable to exercise our perceptive faculties. Perception must be developed if we are "to discern the words of understanding." The immediate or intuitive cognition or judgment that Webster tells us is perception can be quickened by our receiving from others who are already trained in its ways "instruction in wise dealing, in righteousness and justice and equity." Right ways can be learned, and for this reason the young are sent to carefully chosen schools where proper living habits are inculcated. As they progress in wisdom, righteousness, judgment, and equity they develop power to understand more subtle things even though they have ranked as simple rather than learned. The young man who has thought only of pleasure can develop knowledge and discretion. These gifts are rare. Although they are available to all they are neglected by so many that the one who actually develops them becomes outstanding by reason of that fact.

The part of wisdom is to heed and weigh the words of others. The heedless are set on doing their own will only, having their own way, but the "wise man may hear, and increase in learning." Reasonableness is an outstanding feature of wisdom, and the faculty of willingness to hear the views of others and weigh their words is a part of it. Good judgment makes a man sought after for his "sound counsels," and he is already in the way of wisdom when his judgment is in demand. Even though it is not in

demand, good judgment is at all times an expression of wisdom.

Understanding of the law of life and wisdom to keep it leads to long life. "Length of days is in her [wisdom's] right hand." The right hand is the one that generally is used most, and the habit of acting wisely and prudently conserves life and promotes health.

Riches and honor are by-products of wisdom. They are not the chief goals to be sought in wisdom, but as we live wisely and well we realize abundance and the esteem of those who see the fruits of our keeping the divine law. "In her left hand are riches and honor."

The joys of understanding can scarcely be overestimated. To be in the dark mentally, ignorant of life's multiple meanings, to miss the significance of original thought, to see only superficially into the thoughts of others—this is punishment. Nothing could be pleasanter to experience than enlightenment, the mind awake and thoughts alert. "Her ways are ways of pleasantness."

Where understanding exists conflict and contention disappear. "All her paths are peace." We keep the peace not only because we realize that to do so is right and the only way to live abundantly. Because we know how to live and because we rejoice in living in divine order, we know peace as a matter of course, since all who live in divine order are one at heart.

The author of Proverbs compares life to a tree because of its manifold interests and because its roots are planted in substance. The importance of wisdom is apparent from the author's representing it

as life itself to those who have and express these qualities: "She is a tree of life to them that lay hold upon her."

The last verse in our lesson for today tells us how we may get wisdom and understanding without fail. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Earnest desire followed by prayer and faith that it will be granted brings insight into Truth. This insight increases with use and with the established habit of looking to Divine Mind for inspiration in our daily living. Nothing could be simpler and at the same time more exacting; for without faithfulness we fail of realization. With it none do or can fail.

QUESTIONS

1. How are the perceptive faculties quickened?
2. Can the art as well as the law of right living be taught?
3. In what respect are the gifts of knowledge and discretion common and in what respect rare?
4. Why does wisdom lead to long life?
5. Why are riches and honor represented as in the left hand of wisdom?
6. How does wisdom insure peace?
7. Is prayer the surest way to wisdom? Why?

Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The kindling of the heaven-descending dove,
My heart an altar, and Thy love the flame.

—SELECTED.

Silent UNITY

The all-knowing One shines in me as it did in Jesus, and I manifest spiritual understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

FOR NEARLY two weeks I had been bothered by a little swelling or "kernel" in my throat and nothing seemed to help it. That day the *Daily Word* affirmation was about praising and blessing the God life within us that heals, and as I repeated the affirmation in the silence after studying the lesson I had the oddest sensation, as of a fresh stream of blood flowing into each part of my body as I named it. A few moments later I discovered that the little kernel had disappeared completely from my throat, as quickly as that. Of course I thanked God at once for the healing.

Now I want to thank you, kind friends, for the lessons, instruction, guidance, and prayers that helped to make this demonstration possible. I fully appreciate how much you have helped me in building up the faith I now have.—*M. E., Maine.*

TODAY is my birthday, and as I concentrate upon it I fully realize that through the goodness and mercy of God and the prayers and affirmations of the Unity Christian workers I am still alive.

One year and one month I have been confined to the home with a broken left hip, from a serious accident on January 1, 1946, which the doctors called a "death break." But through your prayers and my faith in God I am now walking about the house without either crutch or cane, and the doctors now call me a miracle patient. So I am happy to know truly that God's miracles can still be performed, thanks to you and God.—*Mrs. L. N. P., Arkansas.*

HERE is a small love offering, and with it I want to tell you about all the nice things that happened to me since I last wrote to you asking for prayers for what the doctor called migraine headaches. Since writing to you my headaches have disappeared except for one or two minor ones, and I am overcoming even those since I am changing my thoughts about them.—*Mrs. J. H. R., Kansas.*

He Shall Have Abundance

IN OCTOBER, 1946, I was discharged from a government position due to reduction in force. A few weeks later I sent for *Prosperity's Ten Commandments* and a prosperity bank. Although I do not yet have steady employment I have worked almost every day and at higher wages than I was getting with the government. I forgot the bank drill a few times but it soon got to be a habit with me. Please send me another prosperity bank.—*F. G. M., New York.*

I WANT to write to thank you for the prosperity bank and your kind letter. I have found the bank to be a

great help both to myself and to my husband's business, and we have now decided that I never want to be without one to guide and help us each day. I have often started to write to you for help when I found the right answer in my UNITY, *Daily Word,* or *Weekly Unity.* I enjoy them so very much and look forward eagerly to each new copy.—*J. W. K., Connecticut.*

I AM inclosing herewith my check for ten dollars, together with the prosperity-bank slip, and regret that I have been so dilatory in returning this, as I feel the work you have done in this direction has been very successful.

I had intended to leave the position in which I had been working, due to the fact that my daughter, who lives with us, had a baby in July; and with the help situation as it is, I felt I was needed at home, but I certainly hated to give up a nice income.

However my employers arranged for me to work on an hourly basis and put in what time I could. This was satisfactory to both of us, because they were unable to find anyone to take my place who was satisfactory to them.

I am sure that the work you have been doing for me in this connection is responsible for this happy adjustment.—*M. B. F., Ohio.*

I ENJOYED using the prosperity bank ever so much. It is such a wonderful idea, because every day I have a thought to live with all day. I have read a lot of your literature. It has always been so easy for me to say, "It's a wonderful idea; I shall start using it soon," and then to forget it. But with the prosperity

bank it is tangible, and I use it every day. I think that for someone starting on the study of Truth it is a fine way, because it builds the foundation for greater things.—*Mrs. P. D., Missouri.*

Hearken unto Me

I HAVE another good report to make. It is so wonderful that it can hardly be expressed in writing, but I'll do my best. You said you knew that even greater good was coming to me. When I could not return to the place that I had been sharing with a certain woman—on account of her great fear that I would become an invalid on her hands—I admit I hardly knew what to do, as any kind of a place to live in seemed almost unobtainable in this city. Then your letter came, and the statement "In my Father's house are many mansions"; also the affirmation "God is the instant provider of all good things. He knows my need of a home and guides me to the one that perfectly meets my requirements." I repeated the above only a few times when the thought came to me to put an ad in a paper here for what I wanted. Then I read over the many columns of ads asking for rooms and apartments, with the services offered by some in return. There was my answer. So I went to the newspaper office not knowing what I would say, but as if an unseen hand had guided me, I asked to put an ad in the column headed "Employment Wanted: Women." The ad read: "Woman will do alterations, mending, or help with children for living quarters."

Just one answer came, as follows: "I have a lovely

room and private bath you are welcome to. Phone ?——. Have a daughter twenty-six, son eighteen, and daughter nine." I met the lady, and she seemed like someone I knew. So to make the long story short, I am occupying the room and get all my meals, and help with few things besides the sewing, which I am quite qualified to do, and pay no money. I find all so lovely, and I feel perfectly at home. They are pleased, for all call me Aunt Florence. Board and room such as I have would cost fifty dollars a week. You see I only needed the one answer: God's answer. —*F. S. M., California.*

My Help Cometh from Jehovah

FIRST I want to tell you that I have received and read through entirely *Lessons in Truth.* I just cannot read bit by bit, for I become so interested and, I should add, relaxed that I cannot stop reading. H. Emilie Cady did a magnificent bit of work on her book. Because of its simplicity and sincerity anyone can gain by reading this fine book. My husband is now reading it and is thoroughly pleased. We have some excellent discussions about each page, which helps us both.—*C. P. M., Maryland.*

I AM WRITING to thank you for the *Lessons in Truth.* It seemed to me to be the message I had been searching for for years, and it really brought my family a blessing while I was studying it. We had a much needed check coming and had been told we could not get it until November. During Lessons in Truth Week it came and of course was a very happy surprise.—*Mrs. M. C. S., Missouri.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Over a long period of years five people have owed me money which they apparently do not intend to repay. I have written them friendly letters about it, with no malice or quarreling in them, but my letters are ignored. I do not want to sue them and would like your help in working out a solution.—*From a letter received by Silent Unity.*

We are always glad to help you in understandin and applying Truth. God helps in the solution o every problem, but the solution may not always com in the way that is expected. God has given all pe sons a free will, and He does not force them to a according to outer standards or even according t spiritual standards, for He wants each person t search for Truth in the way he desires. This ide applies to the persons you have mentioned who ow you money. It is not possible through prayer to forc them to act according to what may seem to be th accepted standard of justice. It is not possible t force them to pay you in money, but it is possibl for you through prayer to establish your good s securely that you are not dependent upon them Through praying for them and having the righ thoughts toward them you receive your good throug other channels if they are not inspired to pay yo directly. The purpose of your prayers as regard

those you have mentioned as owing you is to bless them and to bless yourself. By praying in the right way you help to bring forth good to yourself and to them also.

We can appreciate your sincerity in wanting to collect the money and we can understand why you have felt that there could be no real justice in the sight of God until it is collected. However the justice of God does not always conform to a pattern that is in harmony with the ideas of men. His justice may function in several ways, in ways that may not even seem to be "just." His justice is always certain though, and through prayer it may be established. In your attitude toward persons who have owed you money, we suggest that you may find it helpful to entertain thoughts such as the following:

"I look only to God as the true source of my good, and I know that in my relations with Him there is always perfect justice. I would be glad if persons who have owed me money were inspired to pay me, but I know that they have free will and must act according to their own desires. If they do not pay me, I do not hold the thought that it is essential for them to pay me in order to establish God's justice, for I know that He always causes all things to work together for good. The good that I may have expected from persons who owe me money can come in other ways through the activity of His love for me. There is justice for these persons too, for their good can only be limited by their thoughts, and they receive from Him according to their understanding. If they choose to act contrary to outer principles of justice for the present because they lack understand-

ing, their attitude cannot affect me or the good that I expect to receive from them; for God can give me my good, and I place my whole trust in Him, giving all persons freedom to act according to their understanding. I know that no person or influence can keep my good from me as I trust in Him."

Since mother's death I don't have a home any more. What have I done to deserve so much trouble and grief?—*From a letter received by Silent Unity.*

When an experience seems to cast a shadow across the path of life, we may find new strength and courage by turning to God. We know that the passing of your dear mother has caused you to turn to Him, and we know that His love is blessing you. We pray that you may feel your wonderful oneness with Him, for we know that through His love you may rise above all disturbing thoughts and find peace.

The great love of God that united you and your mother during her life on the physical plane continues to unite both of you in Him. You and your mother abide eternally in the heart of God.

We appreciate how you feel when you say, "I don't have a home any more." There may always be adjustments to make wherever you are, but there are also opportunities to express God and His love. If you find yourself thinking, "I have no home," realize that in Truth your home is wherever God is; and God is everywhere, ready to help you and fulfill your needs. Wherever you are there are opportunities to express patience, love, and understanding toward others.

The greatest man of all history, Jesus Christ, did ot really have a "home" as some of us think of ome, but He was perfectly "at home" wherever He appened to stop, because He loved all people and hus caused them to respond lovingly to Him.

I understand what is meant by the Lord's blessing people, but how does a person bless another, or something? Is it something that is done or said, and what is it?—*From a letter received by Silent Unity.*

When an object or person is blessed, the thought s concentrated upon the object or person with a ealization of the good that God has established and /ill continue to bring forth. Words may be spoken r the blessing may be given in silence, but the imortant part is the thoughts and feelings associated vith it.

In our ministry we sometimes refer to blessing noney that is sent to us. In blessing money that he ives to another, a person concentrates his thought during the time he is giving the blessing) upon ne power of the money to bring forth good. He ends it forth with the utmost confidence that it will ring much good.

When a person blesses another person, he realizes hat this person is good in the sight of God, and he hinks of him as receiving and expressing all of His ivine gifts.

A simple definition of blessing is "loving." To less is to love, to pour out the concentrated love (in hought) upon the object or person to be blessed.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hayward—Anita Williamson, 638 First St
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—May Butterworth, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, Monrovia Woman's Club
North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Pomona—Max Flickinger, 249 W Monterey
Redlands—Dr H P Nicholls, 618a W Olive
Riverside—Katherine Sweaney, 3614 Ninth
Rosemead—Ethel C Turner, 1608 S Rosemead
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, Blanche Evans, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 2135 Sutter
Santa Cruz—Alice Hopkins, 151 Garfield
San Leandro—Barbara Lyon, 561 Lafayette
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfiel
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Ta

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D. Huck, 12 Broadway
Jacksonville—Rose Emery, 220 E Monr
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Oran
St Petersburg—Louise Beaty, 646 5 ave
Tampa—Ruby Wagner, Louise Rame 413 Grand Central
West Palm Beach—Fannye Treaster, 2 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtr N W

HAWAII

Honolulu—Marie Handley, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broa view hotel
Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ra dolph; Edith Reynolds, 116 S Mich gan; Janet Beaudry, 410 S Michiga Margaret Halsey (col) 104 E 51; He rietta Gorden (col) 4307 S Michig
Decatur—Maud Kellogg, 317 W Decat
Rockford—Unity, Empire bldg
Springfield—Eva Conover, 109 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Huntington—Cleo Lee, public library
Indianapolis—Margaret Strahle, Claypo hotel; Frederick Andrews, 8 E Mark
Kokomo—Lydia Simpson, 314 W Waln

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Elizabeth McClaughry, I surance Exchange Bldg
Waterloo—Irene Duncan, 324½ E Four

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15

peka—Harriet Pfouts, Jayhawk hotel
chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

vington—Clara Conway (col) 114 W 1t
isville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

w Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

rtland—Unity, 562 Congress

MARYLAND

timore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ston—John Baughman, 30 Huntington
nbridge—Edna Titus, 881 Massachu-
rcester—John Baughman, Academy bldg

MICHIGAN

n Arbor—Marie Munro, 310 S State St
y City—Roxie Miller, YWCA
rmingham—Virginia Shipley, 148 S Woodward, Rm 215
troit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA
Lansing—Roxie Miller, 224 Abbott
nt—Edmund Risk, 1019 Detroit
nd Rapids—Ida Bailey, 63 Jefferson
lamazoo—Amy Moffett, 209 W Dutton
using—Harvey and Ida Best, Olds hotel
ntiac—Eve Edeen, 72½ N Saginaw
al Oak—Maud McCulloch, 101 S Troy
ginaw—Edmund Risk, Bancroft hotel

MINNESOTA

nneapolis—Lila Ranney, 2300 Hennepin
Paul—Nellie Hohenwald, New York bldg

MISSOURI

ferson City—Amanda Clibourn, 319 Ash
nsas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
e's Summit—Nettie Wyatt, Unity Farm
ay—Julia McKee, 284 Lemay
ringfield—Unity, 224 W State
Joseph—Osla Jones, 12 and Felix
Louis—Elsie Abbott, 119 N 7; Hilda Sellers, 3616 Bates; Florence Brummer, 5621 S Kingshighway

MONTANA

lings—Mary Wessel, Northern hotel
zeman—Mary Wessel, Baxter hotel
te—Mary Wessel, YMCA
eat Falls—Unity, Columbia bldg
ingston—Mary Wessel, Elks hall
ssoula—Maidie Van Etten, 200 E Pine

NEBRASKA

coln—Unity, 138 N 12
aha—C N & Hallie Broadhurst, YWCA

NEVADA

no—Robt & Fay Caswell, 847 University

NEW JERSEY

ntclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, United Scottish Organizations bldg
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary Dunning, 203 6th NW
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 2d Natl Bank
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Unity, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kent Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Lorcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

God a Present Help

By H. Emilie Cady

Where is the trouble when we pray, believing that e are going to receive, but we receive not? asks H. nilie Cady in her book *God a Present Help.*

According to Miss Cady many of us do not receive cause we mistake our hopes for faith. Hope expects answer in the future; faith takes it as having already en given. "God has already done His part in full," clares Miss Cady as she reminds us of our inheritance, e more abundant life. She declares that the basis of r faith is God's will, the incalculable legacy awaiting r claim, and that "the Holy Spirit alone is the executor of God's will, but even this executor can do nothg for us unless we take the right attitude."

Miss Cady stirs her readers to take the right attitude, prove God and see if He will not do all that He has omised. She emphasizes so many of the promises of od that one is challenged to step forth on faith and ove them. Some of the chapters are "Good Tidings Great Joy," "The Will of God," and "Christ in You."

(God a Present Help is available in the standard binding $1, and in the de luxe edition at $2 a copy.)

Appearing in Other Unity Magazines This Month

"What Shall I Tell My Child?"

A mother writes: "Should I tell my child that the is no evil in the world when it is all about him? Shou I tell my child that everyone is good when he is su to find out differently?" In *Daily Word* Martha Boe answers this mother in an article entitled "What Sh I Tell My Child?" The author recommends that child be told that life for grownups is much like t schoolroom situations of children. Grownups, like ch dren, make mistakes, and we should not criticize condemn them, for we know they are doing the b they know how to do; she recommends teaching t everything is inherently good.

Too Much to Lose

Red brought Morry Dalton, a new boy, to the Sp tan clubhouse. Morry and Andy were matched in checker game. They were equally skillful, but wh Andy returned to the board after getting a drink he ticed that Morry's checkers had increased in number one. Now the game no longer interested Andy, beca his skill would not count against Morry's cheati Moreover he was perturbed about telling the other c members what he had discovered about Morry. T *Wee Wisdom* story, "Too Much to Lose," by Lawr Lee subtly proclaims that honesty pays. The Spa stories are written by assignment to meet special ju nile problems and are just another of *Wee Wisdo* ways of combating juvenile delinquency.

Hitchhiking through Life

In her article "Hitchhiking through Life" in the ly 6 issue of *Weekly Unity* Clara Beranger tells how meet the problem of trying to help people who show willingness to help themselves and who manage to ake their welfare the responsibility of others. She courages her readers to work with prayer and under- nding when confronted with such a problem, because od does not mean for us to be hitchhikers through e, to move on other people's power, but on our own."

Insured through a Policy of Love

Leon Knapp had put all his eggs in one basket. his factory he had manufactured nothing but band truments for civilian use. In 1942 when his business s declared nonessential, he was faced with the spect of going out of business and dismissing his ployees. Instead he began applying the law of love. increased salaries and otherwise opened the way his good to come. Mr. Knapp's article is entitled sured with a Policy of Love" and appears in *Good siness.*

Listen, the Song

According to William A. Clough, author of the *gress* article "Listen, the Song!" the natural way for n to express his inner exuberance is singing. Man uld be joyous and should express his joy. Mr. Clough s, "There is a song in every one of us, a fountain of g, inexhaustible, never wholly dry." Mr. Clough's icle is a challenge to us to give expression to joy her than fear, resentment, and the like.

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again — standard only	$1.
	God a Present Help — de luxe $2; standard	1.
	God Is the Answer — standard only	1.
	How I Used Truth — standard only	1.
	Lessons in Truth — standard only	1.
	Lessons in Truth — *Russian, Spanish, Dutch*	1.
	Letters of Myrtle Fillmore — de luxe $2; standard	1.
	Lovingly in the Hands of the Father — standard only	1.
	New Ways to Solve Old Problems — de luxe $2; standard	1.
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	
	Great Physician, The — standard only	1.
	Mental Equivalent, The — *German* $.10; *Russian*	
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.
For Healing	Christian Healing — de luxe $2; standard	1.
	Divine Remedies	
	Jesus Christ Heals — de luxe $2; standard	1.
	Truth Ideas of an M. D. — standard only	1.
	You Can Be Healed — de luxe $2; standard	1.
For the Home	Meatless Meals — cloth	1
	You and Your Child — de luxe $2; standard	1
For Prosperity	As You Tithe so You Prosper	
	Both Riches and Honor — standard only	1
	Prosperity — de luxe $2; standard	1
	Prosperity's Ten Commandments — standard only	1
	Working with God — standard only	1.
For Inspiration	Best-Loved Unity Poems — standard only	1.
	Finding the Christ — *Russian, German, Swedish* $.10; *English*	
	Have We Lived Before? — de luxe $2; standard	1
	Mightier than Circumstance — standard only	1
	Sunlit Way, The — standard only	1
	Unity's Fifty Golden Years — paper	1
For Devotion	Bible, American Standard Edition	5
	Book of Silent Prayer	
	Contemplation of Christ, The	
	Effectual Prayer — standard only	1
	Silence, The	
	Unity Song Selections — cloth	1
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1
	Know Thyself — de luxe $2; standard	1
	Metaphysical Bible Dictionary	5
	Mysteries of Genesis — de luxe $2; standard	1
	Mysteries of John — standard only	1
	Talks on Truth — standard only	1
	Teach Us to Pray — de luxe $2; standard	1
	Twelve Powers of Man, The — standard	1
	What Are You? — de luxe $2; standard	1

Greeting Booklets

Are You Getting All You Want from Life? .10	He Passed This Way
Be at Peace .10	Holy Bread
Breath of Immortality .10	Land Is Bright, The
Challenge of the Dawn, The .10	Life Is Consciousness
Christmas Spirit, The 10	Mental Equivalent, The
Daily Resurrections .10	Prayer of Prayers
First Things First .10	Protecting Presence, The
Gifts for the Christ .10	Recipes for Living
Great Helper, The *French, English* .10	Song of Life, The
God Is Blessing You Now .10	Way of Faith, The
	Where Blessings Begin
	White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1
	Jet and the New Country	1

NEWS from UNITY

"I Will Heal Thee" is the
e of L. Stevens Hatfield's
icle that will appear in the
gust issue of Unity *maga-*
e. Mrs. Hatfield gives in-
uctions about prayer for
ling. She writes: "Through
yer we draw near to God.
rough prayer we feel God's
rness to us. When we pray,
y will be done,' we should
l that God's will is being
ne and that we are being
led, for God's will for all
s children is health and
oleness." She further in-
ucts her readers not to
rry about "how" God is
ng to do the healing.

od Business
wenty-Five Years
Age

The July issue of *Good*
siness magazine is the an-
ersary issue and therefore
tains several special fea-
es; for example, portions of
first article written for
Good Business by Charles Fillmore. In this twenty-five-years-old article "Christianity and Commerce" are some comments still worthy of consideration. Some of them follow:

"Those who put Christian principles to the test, say that Christianity will work. Justice, honesty, unselfishness, service, always work. . . . Loyalty to Christian principles in all your dealings will make your success so phenomenal that the world will inquire the cause and will follow you. . . . And above all, do not be afraid to put Christ into the name of your organization—'the name which is above every name.'"

Congratulations, *Good Business.* May you continue to give your readers a vision of Truth that will awaken them to the possibilities of living as sons of God, mighty with His power and ennobled by His love.

Teaching Is Healing

Teaching and healing are usually considered two separate phases of Jesus' ministry. However in a sense teaching *is* healing, for as men are taught the truth their bodies and affairs begin to outpicture ideas of perfection. Their life becomes harmonious with the

goodness of God; they are healed.

Students of the Unity Correspondence School often find that as they study and prepare their assignments their consciousness begins to accept the Truth idea of bodily perfection. One student writes as follows:

"I began the Correspondence Course two years ago. At the time my health was very poor; I was nervous, anemic, and exhausted. Today I am a new person."

Another writes:

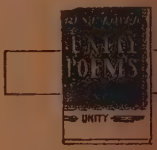
"I had a wonderful spiritual healing (bone adjustment) while answering the first question in this lesson. As I sat in meditation, reaching a very high spiritual consciousness, I felt an electrical sensation, like lightning in its suddenness. Then the bones assum a perfect adjustment."

The Unity Correspondenc Course helps students progr in understanding and unfo ment of their spiritual powe It also is part of the trai ing required of Unity lead and ministers. If you wo like more information ab the Correspondence Cour you are invited to write for

Best-Loved Unity Poe

Best-Loved Unity Poems a book of carefully selec poems that have appeared Unity periodicals. It make splendid addition to your o bookshelf of Unity books a is also an ideal gift friends who may or may know anything about Tru

One friend writes: "E



of the ten copies of *B Loved Unity Poems* tha ordered for gifts has brou an enthusiastic response."

It is men's feeling t supply is uncertain t makes them graspi *—Gardner Hunting; Wo ing with God.*

ity Training School

The Unity Training School ins the third term of its 7 season June 30. This n will continue through 25. The fourth term be- August 4 and continues ugh August 29. The dule of classes and teach- for the fourth term is as ows:

Christian Healing, Rose ery; Bible Interpretation, abeth Sand Turner; Prepa- on and Presentation of ty Lectures, Carolyn High- er Parsons; Prosperity, Mr. Mrs. Charles Fillmore; ding Practice, Clara May vland; Human Relations, ncis J. Gable; one-week rses for Unity ministers l licensed teachers. Francis Gable, Osla Sehrt Jones, Ernest C. Wilson.

The fifth and last term will

in September 15 and con- ue through October 10. For ther information about the ining School and living ommodations you are in- ed to write to G. LeRoy le, Registrar, Unity Train- ; School, Lee's Summit, Mo.

Wee Wisdom *Stories Deal with Children's Problems*

Wee Wisdom, Unity's magazine for children from five to thirteen years of age, contains stories about the activities of normal, fun-loving boys and girls at home, in school, and on the playground. Frequently the stories have to do with problems.

For example, *Wee Wisdom's* Spartan stories mentioned on page 88 are often written on assignment to meet some current juvenile problem. These stories concern the activities of a group of children who find that by cooperating with others they get more fun out of work and play. In at least one instance the Spartans inspired a real-life Spartan club. In a little Missouri village a *Wee Wisdom* boy and his playmates formed a club with a code of conduct similar to the one set up in the Spartan stories. The club had no leader; the members shared equally in activity and responsibility, and everyone became an outstanding citizen.

One-World Prosperity

Truth students understand the need for a world-wide consciousness of divine supply. They know that when each nation is willing for all other nations to "have," when each nation learns that its own prosperity will be increased when its one-world consciousness of wealth increases, greed will be dethroned and peace will be the law of men's hearts. One Unity student expresses the view that the Good Neighbor Fund for sending Truth literature to foreign countries is a definite contribution to world prosperity. She writes as follows:

"I want to send you a gift for your Good Neighbor Fund. I feel that the Unity message it provides for European and other readers will help unlock the doors of their consciousness to prosperity. Surely this is greatly needed, for it will open the way to universally higher spiritual living, the greatest blessing of all."

The Good Neighbor Fund provides for foreign translations of various Unity publications for citizens of oth countries, including *El Se brador,* Unity's free bimonth for Spanish-speaking perso Unity is assisted in this se ice by friends who ask th their love offerings be used i this purpose.

God Bless You Everyone

Though we say in parting
Good-by, farewell to you,
That parting word is more
prayer;
It's really "God bless you."

They're simple words,
when I say,
"God bless you,"
Every good wish goes w
you on your way.
A fervent prayer,
These simple words "G
bless you";
Carry it with you night a
day:
To guide if mist should clo
your sky,
To comfort when tears d
your eye.
My heart and soul are in th
benediction:
"God bless you ev'ryone."

From the theme song Unity's radio program, "T Unity Viewpoint."

(A sheet music edition this song may be purchas from Unity School. Price, cents.)

nity Books That Point the Way to Prosperity

TH RICHES AND HONOR, by Annie Rix Militz. This
shows there is a connection between you and your bless-
In addition to instances of persons who have attained
ess and prosperity through using practical Christianity, the
or presents simply stated, step-by-step instructions for the
er to follow if he would enrich his life. Recommended for
nning Truth students.

OSPERITY, by Charles Fillmore. A comprehensive meta-
sical study of prosperity by the founder of Unity. Reaching
beneath the surface of effects, it delves into the spiritual
es that underly abundance and plenty, giving the reader
orough foundation on which to build lasting prosperity.
ommended for advanced students of the Unity teachings.

The above-mentioned books are standard Unity books
and are priced at $1 each.

YOU TITHE SO YOU PROSPER. If you seem to lack
necessary courage to begin tithing you will find just the
you need in this booklet by Louis E. Meyer. It has helped
ntless Unity students to take the important step of tithing,
it explains this great promise: "Bring ye the whole tithe
and prove me . . . and [I will] pour you out a blessing, that
e shall not be room enough to receive it." Price, 50 cents
ff-paper cover only).

ity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Have You Accepted Your Prosperity

With your understanding of Truth you know that God ha store for you every good you can ever desire; you know He is the true source, the only source of your prosperity. have you accepted this truth, giving no thought whateve negative appearances?

If you desire help in cultivating faith in God alone as source of your prosperity so that you may dismiss all beli adverse appearances, take the step that thousands of U students have taken. Send for a Prosperity Bank, with its of prayer and practice in accepting your good. The Ban accompanied by a prayer drill that keeps your thought es lished in Truth, thus helping you dismiss erroneous and li ing beliefs about your supply.

An important part of the Bank drill is blessing a coin day and placing it in the Bank, thus proving your faith in prosperity. The amount saved in the Bank may be used to for Unity gift subscriptions for friends. Use the coupon be for ordering the Bank and gift subscriptions, so your fri can begin reading UNITY while you are using the Bank

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Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray me for a successful demonstration. I will use the drill seven weeks save $3 for the three *Unity* magazine subscriptions (one year e listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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rting a new business?

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Want to get along better with others?

Want to know what other firms are doing to promote good will and harmony?

OOD BUSINESS, Unity's magazine dedicated to ping Truth-minded people meet situations in the rkaday world in a common-sense way, carries arti- s that deal with just such topics, and many more. ways present in every article is the common-sense wpoint, the Truth viewpoint.

n addition to a number of carefully chosen articles OOD BUSINESS carries several regular columns l features, such as "Calendar of Activity" and orth Passing On."

The *Good Business* Anniversary Issue

e editors of GOOD BUSINESS have planned a cial issue for July, the twenty-fifth anniversary of founding. This is a splendid issue with which to in your own subscription for GOOD BUSINESS l to order for friends who you believe would be erested in Truth ideas in business. Remember, in lition to all the good things packed in the July issue, ubscription means eleven other helpful issues, all mful of Truth.

GOOD BUSINESS is priced at $1 a year.

ity School of Christianity, 917 Tracy, Kansas City 6, Mo.

The Thing That Comes to Me

Sheldon Shepard

God give me light that I may see
The good in everything for me;
And let me know in everyone
His good, and bad expect in none.

To all things good wherever they are,
At hand, unseen, or glimpsed afar,
Let my creative thought go out,
Unfettered by a fear or doubt.

For this I know, my thought makes things
And back to me its own kind brings;
That which in everything I see
Is just the thing that comes to me.